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Living Church

VOL. XXXII.

MILWAUKEE, WIS.—MARCH 4, 1905.

No. 18

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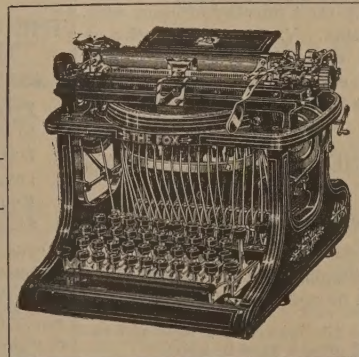
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The Church at Work

CANADA.

News of the Dioceses.

Diocese of Montreal.

THE FORMAL OPENING of the Missionary Loan Exhibition, so long looked forward to, took place February 23d, with a short service of prayer and praise, in the Windsor Hall, Montreal. The Primate, Archbishop Bond, gave the opening address, and was followed by the Bishop Coadjutor and the Dean. The opening day was a great success, a large crowd being present. It had been timed to open at the close of the annual session of the diocesan W. A., which adjourned in a body to the Exhibition. This was done in order to give the out of town delegates the opportunity of seeing the various and beautiful curios in the different courts (of which there were eight, and a literature stall), as well as the costume lectures, lantern addresses, and other features of the Exhibition. Little crowds surrounded the courts where, from time to time a missionary, returned from work in the land represented by the court, gave an explanatory talk on the manners and customs of the people. The Mohammedan Lands court was remarkable for its beautiful embroidery, and the Japanese and Chinese courts had fine specimens of native work. The Exhibition was to continue for a week.

THE NINETEENTH session of the diocesan Woman's Auxiliary was opened February 21st by a corporate communion in Christ Church Cathedral, at which there was a very large attendance of members. Archbishop Bond preached. A new feature of this service was the taking up of the collection for the thank-offering by four of the clergy, in their surplices, who came down from the chancel for the purpose. The reports read at the business session were very encouraging. Every pledge of the Board was fully met and there was a balance of over \$50, which was voted to the maintenance of a catechist in Ceylon. A new pledge was taken up for the Jewish mission of \$100. The Archbishop re-appointed Mrs. Holden as diocesan president.

Diocese of Rupert's Land.

THERE WAS a very large congregation present on February 5th in the new church at Snowflake, when it was opened by Bishop Matheson. The building is a fine one and very well equipped.—THE NEW church for St. Luke's parish, Winnipeg, was opened February 19th. The last service was held in the old church on the previous Sunday.

Diocese of Toronto.

THE SUNDAY SCHOOL convention which met in Toronto, February 7th and 8th, had many interesting features. Bishop Sweatman was unable to be present, owing to illness, but sent a message to say that he hoped the newly formed association may be a means of lasting good to the Church in the Diocese. Much gratitude was felt toward Dr. Wm. Walter Smith of New York, for "his able and instructive presentation" of the Sunday School question.—MUCH interest was felt in the address of the Rt. Rev. Dr. Rowe, Bishop of Alaska, who was present at the February meeting of the diocesan Board of the W. A. in Toronto.—THE RT. REV. GEO. HOLMES, newly consecrated Bishop of Moosonee, passed through Toronto on his way to England, in February, to visit his family there.

Diocese of Ottawa.

QUITE a number of appeals for aid were responded to at the February meeting of the diocesan Board of the W. A. in Ottawa. The annual meeting will take place in that city, lasting three days, beginning May 30th.

[For American Dioceses, see page 622.]

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VOL. XXXII.

MILWAUKEE, NEW YORK, AND CHICAGO.—MARCH 4, 1905.

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Editorials and Comments

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A Weekly Record of the News, the Work, and the Thought of the Church.

Published by THE YOUNG CHURCHMAN CO., 412 Milwaukee St., Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

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Chicago: 153 La Salle St. (Advertising headquarters).
New York: Room 1504, 31 Union Square W.
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WE HAVE the highest examples for our imitation in this respect. There was One who was set forth as the pattern of humanity, who "was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth." Amid the babble and the scoffing, the perjury of lying witnesses, and the jeers of mocking soldiers, the Silent Sufferer wore His thorny crown and bore His bitter cross, and yet triumphed over all the malice of His foes.—Selected.

FOR QUINQUAGESIMA.

WE take a third and last step into the pre-Lenten season, and, as we halt upon the threshold of Lent itself, the Church places before us a type of ourselves and of our present need, in the blind man of the Gospel, whose piercing cry rang through the streets of Jericho: "Have mercy on me, Lord, that I may receive my sight!"

Lent, let us remember, is not so much a season of effort to convert the outside world, as a time of revival and reawakening within the Church. Its message primarily is to the baptized. How many such, whose brows have been wet with the waters of regeneration, sit by the wayside in darkness, having lost their keenness of spiritual vision, unable, apparently, to discern their condition, their God, their duty. To some extent, undoubtedly, this is true of all within the Church.

And so Lent comes, tidings of which are borne in upon us, very much as the announcement came to the blind man of Jericho: "Jesus of Nazareth passeth by." Passeth by; soon gone; not likely to help us, this Lent, unless we rise quickly, and seek at once to be brought into His presence.

Many Churchmen lose the opportunity of Lent, not through deliberate unappreciation, but through careless and procrastinating delay. It escapes their grasp, as the prisoner in the Old Testament parable slipped away from the man set to guard him: "As thy servant was busy here and there, he was gone." Not purposely unfaithful, but unnecessarily and fatally preoccupied. Not wishing to remain forever blind, but inexcusably slow to appreciate the nearness of the Divine Helper, who "passeth by."

"Busy here and there": these words do not describe unavoidable conflict between imperative interests, a critical juncture in which one great obligation simply has to give way to another. They picture rather a type of character commonly met with: that of the man who neglects great things out of an unnecessary devotion to small things, who puts and plays in the very crisis which may mean for him either life or death.

"Busy here and there, and he was gone"; not busy through an inexorable necessity, but fussily so, like the sergeant of the Law in Canterbury Tales:

"Nowher so besy a man as he there was,
And ylt he semede besier than he was."

"Jesus of Nazareth passeth by," once more drawing near to us in the invitation and the opportunity of Lent. Let us not sit by the wayside, content with and cherishing our blindness. Let us permit the Church to lead us promptly into His presence. Let us crown the cry of our heart, "Have mercy," with the definite and sincere request, "Lord, that we may receive our sight!" B.

WHICH of us has not often been foiled in encountering his known, his real fault, his besetting sin? Which of us has not regretted, and resolved, and determined, yes, and prayed against his chief sin, and yet fallen again before it as soon as it assailed him? This is sad, and wrong, and deeply discouraging: we ought to have strength, considering what a motive Christ has given us in His own death, considering what an Almighty helper Christ has promised to us in His Holy Spirit. It is for want of faith; for want of simply accepting what is simply offered; for want of really believing this; because, if we did believe, we should certainly use it: it is for want of this that we thus fall, even when experience of sin, and sorrow for sin and resolution against sin, and even prayer for victory over sin, has not been wholly wanting.—Dean Vaughan.

SOME PRESSING NEEDS.

IN considering conditions that exist about us in the American Church, it is impossible not to see that there are various anomalies that require serious thought. We are not referring now to the great questions of policy and of ecclesiastical statesmanship that depend upon legislation; we are thinking, rather, of some practical matters that could not be solved by legislation, but yet require some serious action.

One of these questions has grown out of the permissive marriage of the clergy. It will be remembered that the Church of England, in common with Western Christendom generally, was served by a celibate ministry up to the years immediately following the suppression of the monasteries by Henry VIII. The connection between these two themes is closer than is commonly reckoned. The monasteries gave a home to the mediæval clergy, at a minimum expense. The endowed parishes fell largely into monastic hands. The endowments supported the monasteries and the monasteries supplied parochial ministrations.

When the monasteries were suppressed, it threw thousands of clergy homeless and destitute upon the land. It also created a new demand for secular priests (those who were not monks) to fill the parochial cures that had formerly been served from the monasteries. Practically, the monastic orders were wiped out by the one stroke. The problem of a home and a home life at once pressed upon the clergy thus forced from the homes and the companionship that had been theirs. Out of that problem arose the modern condition of a married priesthood.

England was able to adjust itself quickly to the new condition, for two reasons. First, the endowments of the parishes were then quite generally supporting three or four celibate priests to each parish. The religious turmoil, with the consequent decline of the use of the offices for the hours, of daily masses, of private confessions on the scale that formerly had obtained, made it feasible for one priest to a parish to become the general rule, and the parish endowment was generally sufficient to support a married man with family in place of the three or four priests of earlier days. Secondly, the manifold activities of parish work that now fall upon the parish priest had not commenced, the previous round of constant services had come to an end. The change from the celibate to the married priesthood seems to have been attended by no difficulties on practical or on economical grounds.

When we consider conditions in America, we are on entirely different ground. So long as the Church was content that the parish should come first and the priest afterward, so that practically every priest had the support of a settled parish, the changed condition did not quickly appear. Higher ideals, however, sent the priest out ahead of the parish. Missions were planted everywhere, though there were no hope of their being self-sustaining. The missionary fervor brought with it the clergy required for the mission field. In short, in the space of a single generation, the American Church has developed a condition that is unique at least in the long history of the English-speaking people. Probably not greatly in excess of one-fifth of our clergy are rectors of parishes able to give them an adequate living. The rest, in so far as they are engaged in pastoral work, are in charge of poor parishes or so-called missions, which latter, having little or no work of Church extension attached, are in no real sense missions, but rather parishes sustained from without; or they are fulfilling engagements as curates which are not intended or expected to be permanent.

In practically none of these two latter fields, which, we have estimated, embrace probably four-fifths of the clergy engaged in pastoral work, is the sustenance such as can fairly be said to be adequate to the support of a family. The clergy are forced to live on salaries much less than those earned by skilled mechanics. Our traditions call both for a cultured and educated priesthood, and, at the same time, for a married priesthood, and our practice makes these popular requirements almost an impossibility. What is our duty in the premises?

IT WOULD seem to us that our duty is two-fold. First—and quite recently we have said this before—it seems essential that the condition should be fully understood, so that young men thinking of entering the ministry may realize what is thereby involved. Let them perceive that the opportunity to rear and support a family in even approximate comfort will probably be denied them. The amount of silent suffering among the married clergy and their families is wholly unsuspected by the vast number of our people. That suffering arises as a silent cry to

heaven. The Church does practically nothing to relieve it. So long as the priest is able to work, he and his family drift along, hoping for the relief that seldom comes. The best work of his intellect is warped by the anxiety that never leaves him. The lines, first indistinct, then deeply indented in flesh, showing where the iron has entered into his soul and into that of his silent partner who suffers with him, give him a premature appearance of age, and hasten the passage of that dreaded "dead line" which ever looms before him. Old age, helplessness, come upon him, and with them the necessity, too often, of being a burden upon others. He dies, and his widow and children are destitute upon a heartless world. We have relief organizations and relief funds, but they are too inadequate to relieve the condition.

Have we over-stated the condition? The clergy know; and their wives and children could reply if they would.

Certainly the duty of the Church is to provide living wages for her laborers. To-day she is not doing so.

But it is also her duty to realize the condition. Young men who feel unwilling to enter upon a life of self-denial, foregoing the joys of a family life, had better not seek the work of the ministry. Much as we need additional clergy, we must recognize the limitations under which they must work. The Church *will not*, in the near future, provide proper "livings" for anything like the number of clergy that are needed to perform her work. If all of the next thousand clergy to be ordained should voluntarily elect to remain celibates, the balance which the conditions of the Church requires between married and celibate priests would hardly yet have been reached.

BUT THERE is a second duty incumbent upon us. We cannot simply throw aside all responsibility for the families of the clergy. It is not primarily the clergy, but the whole Church that is responsible for our married priesthood. The net balance of experience of the Church universal was against a married clergy, and in spite of that experience, the Anglican Church chose to have it. We believe the determination was right; we have no desire to forbid the marriage of the clergy by legislation. The Church is quite generally agreed herein. It is right, therefore, that the responsibility for it should not be shifted upon the clergy themselves.

To improve conditions in such wise that every priest will personally receive such a living as to enable him to choose marriage or celibacy, at his pleasure, is ideal, but at present impossible. But there are some things that might be done.

One thing that presses heavily upon the married clergy, is the education of their sons and daughters. More than almost any others, these clergy desire that their children should be educated, at least in part, in Church schools. Yet our Church schools are practically closed to the children of those who are forced to live on the incomes of most of our clergy. The solution of this problem does not require more or cheaper schools, but it sadly calls for endowments to provide scholarships in existing schools. If our Church schools are expensive, it is also true that they barely pay their expenses. They are expensive because they provide expensive education, and no other is worth having. If scholarships could be provided on some considerable scale for the children of the clergy, we should be doing the most immediately pressing service for the relief of the clergy themselves, who are the victims of the conditions of the day; and, incidentally, we should also be aiding the Church schools, by placing them on stronger foundations, enabling them to strengthen their forces, and thus affording help to all their students. Thus would gifts of this nature perform several good offices in addition to the primary need.

Beyond that, the need for assistance to the aged clergy and the families of those who are deceased, is very great, and can most satisfactorily be given through existing organizations. Quinquagesima is the time officially selected for gifts and offerings to the General Clergy Relief Fund. That fund is doing much to mitigate the hardships that it cannot wholly relieve.

We sadly need a general sustentation fund to relieve missionary funds of the support of services in places where the Church must be maintained, but which cannot be self-sustaining for many years, if ever. The great bulk of our domestic missionary work is in such places. It is work that must be done; but yet it is not distinctly missionary work. Those who maintain that missionary money ought not to be given to the support of such work are right to this extent, that there ought to be other provision for the maintenance of that work. It is in these fields, where local pledges, not always fulfilled, of

one, two, or a few hundred dollars, are eked out by small amounts from the diocesan missionary treasury or from general funds entrusted to the Diocese, that the hardships resting upon the clergy are greatest; greater even, in some respects, than those upon the clergy in our foreign missionary field.

These are some of the practical problems that rest upon us as Churchmen; and they are of grave import.

THE Church has wisely chosen to set before her children, as Lent approaches, the words of the Sermon on the Mount, with its beautiful delineation of the Christian character; and now as we enter upon this season of searching self-examination and penitence it would be well if there could be some solemn meditation upon the ethical ideal embodied in the three wonderful chapters which are being read in the lessons these pre-Lenten Sundays. We may well ask whether as Christian people we have made any very serious effort to live the life there set forth. Has not the Sermon been silently dropped out of our Christian thought, quietly pushed aside as a dead letter? It is not, of course, that we do not live it—no man ever has, save the One who preached it—but is there not danger that we shall stop trying to live it? Are we not resting satisfied with lower ideals? In the active, pushing, energetic life of the day, the attitude of mind painted by our Lord in this marvellous statement of the ethics of the Kingdom has been relegated to the realm of the impracticable—at least, are there not signs that it has been, with the vast majority of those who consider themselves followers of our Lord?

In a recent article in the *Contemporary Review* on the lessons of the great war in the East, there is a suggestive paragraph along this line of thought. The writer says of Japan:

"In the nation of the Rising Sun we see a people who have the instinct of the Gospel teaching regarding possessions, which is an Eastern doctrine. The language of this instinct is that 'a man's life consisteth not in the abundance of the things which he possesseth.' The fundamental failure of Western Christianity is its failure really to believe and actually live according to that Christian doctrine of possessions which remains an Eastern ideal, inoperative, unrealized. The doctrine of the Sermon on the Mount regarding possessions is folly to the Western man. He cannot be an apostle, because he must have two coats. He will be rich, and can hardly enter into the Kingdom of Heaven. It may well be that the eye of the future will look back upon our present civilization as the vegetative stage of social development, in which men insisted on having roots and a deep hold upon the soil."

Who can say what may not be possible for a nation like Japan, if its people once thoroughly grip the Christian ideal for which their mind seems naturally adapted? May it not be that these people, whose individualism is now dominated by the larger sense of nationality, whose "sense of personal relationship is sunk in that of national unity," whose "fear of personal loss is overborne by the hope of public advantage," will furnish the soil in which the full fruits of the Gospel teaching may ripen in rich and splendid perfection? And if once the Eastern mind, so friendly to the sentiment of self-negation, shall learn what it really means to sink self in God, may it not be that the East will re-interpret the Gospel to the West? And in that case, shall we not reap a rich spiritual harvest from the little we have given of time and money for the propagation of the Gospel in these foreign parts? The time may well come when bread cast on the waters now shall return to us an hundred fold increased in blessing.

We need not wait, though, to learn from the East the power of the religion of Christ. Let us rather seek to interpret anew the almost forgotten standards of our faith, and to live more fervently and intensely in the spirit of the Sermon which the Church makes our Lenten prelude. Everyone admires the Sermon on the Mount; but too many of us admire it in an impersonal, detached fashion, with no notion whatever that the call to live it should ring insistently in our ears. We are like thousands of comfortable, well-to-do, self-satisfied folk who have been reading of "The Simple Life" and going into ecstasies over its beautiful sentiments, while in the meantime they are living idle lives, doing nothing for the Church or for other people, and are as completely absorbed in the social ambitions of life, as if Pastor Wagner had never penned his lines. Lent is a good time to unmask some of this modern Phariseeism. Let us try to do it, and in trying, begin at home, and with ourselves!

H.

THE novel experience of receiving an entire congregation from another religious body into communion with the Church, has fallen to the lot of the Bishop of Western Massachusetts, as

is stated in our news columns under the head of that Diocese. With the congregation, the Church gains property valued at \$65,000, in the form of a handsome church building of stone, well adapted to the rendering of Church service. It is a pleasure to know that the transfer of the property is accepted only after a most rigid search by the Bishop and diocesan authorities into the circumstances, so that they are convinced that the congregation has both the legal and the moral right to effect it. The people unanimously, and of their own accord, make this transfer both of their religious allegiance and also of their property. For the most part they are expecting to be confirmed and to become thorough Churchmen. The transfer has no connection with any theory of maintaining alien congregations under Episcopal supervision, such as has at times been propounded, but is a definite acceptance of the authority and jurisdiction of the Church.

The Church cordially welcomes any who come within her communion with the desire to realize her spirit, and in this instance the only novelty is in the unanimous, corporate action of an entire organization. Its members' relations to the Church are precisely identical with those of other Christian people from the sects who are constantly being received and confirmed. They become loyal citizens of a spiritual kingdom of which they were already, by Baptism, members before. In ceasing to be Congregationalists, they have not abandoned one body to become members of another, but have renounced an allegiance that had been set up in opposition to the allegiance which all baptized persons really owe to the Body of Christ, but of which those who have been reared in sectarian organizations are themselves generally unaware. They were members (if baptized) of the same Church, whose authority they have now accepted while they were Congregationalists, though they knew it not. Their Congregationalism was partly plus and partly minus to their membership in the spiritual body of Jesus Christ, and in accepting the full duties of such membership they simply abandon the plus and the minus qualities that kept them apart from the Church's communion before. They do not now become members of the Church, they merely acknowledge their membership and, we trust, are ready to take upon themselves the duties that pertain thereto.

AT the request of many correspondents, the editorials on The Faithful Layman and The Unfaithful Layman, which appeared recently in these columns, will be reprinted together in tractate form by The Young Churchman Co., and will be sold at the rate of \$2.00 per hundred copies, in any quantity that may be desired.

ANSWERS TO CORRESPONDENTS.

M.—Your confidential letter was handed to a prudent priest. He requests us to say, in reply to your enquiry (a) No. Your previous act was amply sufficient, and needs no repetition. You can fully depend upon the promises of God, and you must have more faith in Him, and in what He has already done for your soul.

E. M. C.—Liturgical colors for the seasons of the Christian year are not pressed to the extent of utilizing flowers of such colors exclusively for such seasons. (2) The fact that acolytes in some churches are vested in albs and in some others in cottas is due simply to the want of any standard for vestments in this Church. The difference between the two vestments, however, is so slight that the lack of uniformity is not a serious matter.

B.—We would suggest that a priest who must take Morning Prayer and Holy Communion and preach, without assistance, should be vested with surplice and cassock for the former, and should assume the eucharistic vestments at the Introit. Before the sermon he could retire to the vestry to divest himself of the chasuble, and, if he did not care to preach in his girded alb, could assume the surplice over it, and exchange the latter for the chasuble again after the sermon. Indeed if he did not care to make the several changes required by strict adherence to custom, he could retain the choir vestments until after the sermon and then assume the chasuble.

W. G.—The poem was written expressly for THE LIVING CHURCH, but through an error we are unable to tell its authorship.

WE MUST not wilfully thrust ourselves into the mouth of danger, or draw temptations upon us. Such forwardness is not resolution, but rashness; nor is it the fruit of a well-ordered faith, but an over-daring presumption.—*King*.

"God tempts no man." But we have other tempters, the world, the flesh, and the devil, who have all their several ways of tempting. But the devil tempts us by suggestion of fancies; the world tempts us by allurements of objects; the flesh tempts us by inclination of the will.—*Sir R. Baker*.

WORK AMONGST DEGRADED MEN IN LONDON

Successful Measures Adopted by the Church Army

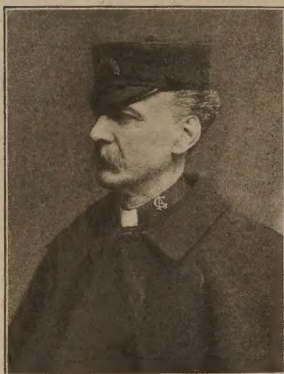
ROYAL FAVOR IS ACCORDED TO THE MOVEMENT

More Perplexities Concerning Rood Screens

MANY ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau,
London, St. Valentine, B.M., 1905

A NEW effort towards the reclamation of the miserable poor and degraded men who still remain out all night in the streets of London is being made by the Church Army, as the outcome of the King's recently expressed desire that his gift of £100 to the Army might be devoted to the relief of some of "England's Poorest." The secretary of the Church Army writes: "By the good offices of the London County Council, a large vacant plot in Clare Market, behind the Law Courts, has been lent to the Church Army, upon which capacious tents have been temporarily erected. His Majesty has given permission that they shall be called "the King's Labour Tents," and to these his generous gift has been devoted. By this plan 800 men, working in



REV. W. CARLILE.

eight shifts, can be dealt with every twenty-four hours, at any hour of the day or night. It is hoped that those whose duty takes them out at night will help to send the miserable beings whom they may meet with to the tents. Tickets are to be had, price 6s per dozen, for giving away to distressed persons with the certainty of their getting food and bed on terms of doing a three hours' task of work. Although there are some things about the Church Army that are decidedly more Carlesque than Church-like, yet there can be no doubt but that the social work of this organization is

amongst the most remarkable achievements of the present day in what is popularly known as "altruism." The Church Army's operations for the benefit of the unemployed in London and other large places have again been brought to public notice by a notable meeting held at the Mansion House yesterday week, the Lord Mayor presiding. The Bishop of London moved a resolution expressing strong approval of the movement, and it was seconded by the Duchess of Somerset. The Rev. W. Carlile and his two principal helpers at the Banner Street, E. C., Labour Home, gave some interesting details of the work.

The Church Army, as represented by its Hon. Chief Secretary, may now be said to be fairly basking in the sunshine of royal favor. Queen Alexandra received last week at Buckingham Palace the Rev. W. Carlile, who, it will be remembered, recently was received in audience by the King. Mr. Carlile, in an interview with a representative of the Press Association, said the Queen received him most graciously, putting him completely at his ease. Her Majesty inquired kindly about the King's Labour Tents, also after the wives and children of prisoners who receive help from the Army. She was surprised and gratified to find that each of the 200,000 annually discharged prisoners could secure four months' work by the Army's aid if they cared to do it. In sending her affectionate greeting to all Church Army workers the Queen said: "Tell them to live and labour on for the good of others; tell your dear helpers throughout the world how I think of them, and tell the thousands who are struggling in your Labor Homes that my heart goes out towards them, and I feel it a great pleasure and privilege to be able to help them through you in any way."

The Rev. Wilson Carlile, founder and head of the Church Army, whose portrait is accompanying this letter, was ordained to the priesthood in 1881, and has held the rectory of S. May-at-Hill, East Heath, E. C. (near the Monument), since 1891.

It will be remembered that at a sitting of the Consistory Court of Exeter, held last July at Exeter Cathedral, the new Chancellor, Mr. Chadwyck Healey, K. C., refused a faculty for a Rood screen in Paynton parish church, on the ground that

"the exact thing proposed was formerly the subject of adoration in the same place and was a 'station' in the Processions." The vicar and church wardens of Paynton thereupon asked for the contributions of Church people to enable them to proceed with the "appeal" to Sir Lewis Dibdin's Court (on account of Sir Lewis being appointed to a judgeship in his present position under and for the purposes of the Public Worship Regulation Act, as well as to the office of "Dean of the Arches," it seems doubtful if this tribunal can be properly called the Court of the Arches); but they now write that they have returned the money that had been raised, as there did not seem to be any likelihood of getting the large amount required. Letters from various quarters, written by lawyers, clergy, and others, gave the reason, namely, "profound and widespread uneasiness about the Court of Arches." The vicar and church wardens retain, they add, their conviction of the legality of the Rood, and they believe that in a few years a decision like that in the Paynton case will be impossible.

The chaotic state of Diocesan Chancellors' law in regard to Roods has been further exemplified by the recent decision of the Bishop of Newcastle's Chancellor, Mr. A. B. Kempe, M. A., F. R. S., in the Heaton case, where there was an application for the erection of a Rood beam. It is gratifying to note, however, that the Chancellor has not been overruled himself; for in the great Bardfield case, before him as Chancellor of the Diocese of St. Albans in 1897, he had granted a faculty for a Rood screen. But, in giving his decision, Mr. Kempe showed plainly by the nature of some of his remarks that, though willing to grant the faculty, he, no less than other Chancellors, was still a devotee to the extraordinary superstition that the holy Rood might possibly be made the object of "superstitious veneration."

At a recent council meeting of the English Church Union, presided over by Lord Halifax, the Earl of Shaftesbury and the Rev. W. W. H. Jervois, vicar of S. Mary Magdalene's, Munster Square, were elected members of the council.

The Bishop of London's (Church) Fund has received £1,000 from a donor who wishes to remain anonymous.

The Bishop of Carlisle writes to the *Times* to say that he has not been a little perplexed as to the form of signature which it is best for him to adopt.

"In Dioceses created since the disuse of Latin as the official language of ecclesiastical documents the question is simple. In other cases the retention of the Latin signature helps to mark the far-off beginnings of the English Church and is one token among many of the continuity of the past with the present."

In the case of his own Diocese the precedent of the last 200 years are almost equally divided between "Carlisle" and "Carloli," the late Bishop, who had the same initials as Dr. Diggle, having signed himself "J. W. Carlisle." The present Bishop has, however, decided to use as his form of signature "John W. Carloli."

Lady Wimborne, in her unquenchable zeal for the Protestant religion, has boldly cast aside pride of birth and conventionalism of rank and station and has become engaged in trade as a West End bookseller. The shop, which is situated not two minutes' walk from Wimborne House, her ladyship's town residence, in Mayfair, was opened by her ladyship to the public on February 1st. It appears to be an official offshoot of the Ladies' League, an organization presided over by Lady Wimborne, and is said to be part of a scheme for the dissemination of "sound Protestant literature" among society people. Lady Wimborne felt that a bookshop of the kind was much needed in the locality, and she has secured the co-operation of a large and influential committee. Although she herself will not personally appear as bookseller, she will supervise the management of the shop.

At a recent meeting of the Church Extension Society for the Archdeaconry of Birmingham, held in Birmingham, the Bishop (Dr. Gore), who presided, announced that he could not begin administrations in the new diocese until after his enthronement on March 2d. He then went on to say that since his return he had noticed there had been considerable correspondence in the newspapers in regard to a new Cathedral for Birmingham, but he earnestly hoped they would dismiss any thought of building a great Cathedral for Birmingham for the present and leave it to another generation. Church extension was the first work to which the diocese had to set itself.

The *Times* makes the following remarkable statement, which appeared last Saturday on its leader page:

"There is reason to believe that some of the extreme High Church clergy, whose practices have been reported by witnesses to the

Royal Commission, are considering the advisability of making a direct appeal to the King. Their complaint is that the Commission has adopted methods of action which are not sanctioned by precedent or justified by the terms of its constitution. In particular they object to the system by which letters written by themselves to the Commission under the idea that they were privileged, have been forwarded, together with the evidence against these clergy, to their respective Bishops, whereas, according to the clergy, the letters should have been sent to the King, to whom the Commission is bound to report. This view of the matter is being held in more than one Diocese, including in particular the Diocese of Bath and Wells."

The *Times* then gives what it presumes would be the Commission's reply. Evidently there is a feeling of nervousness about the matter in Printing House Square. It is understood (also according to the *Times*) that at present there is no prospect of the early issue of the Commission's report, or even of an interim report.

A memorial was carried to Lambeth Palace yesterday afternoon couched in the following terms: "We, the undersigned, of the clergy and laity, seriously deprecate any alteration in the Athanasian Creed, or in its use as now enjoined in the Book of Common Prayer." The covering letter, signed by the Dean of York (Dr. Purey-Cust) and Canon Newbolt, as chairman of a committee for the defense of the creed in the Northern and Southern Provinces, respectively, states that the memorial is the same as that which was submitted to the Archbishop of Canterbury in July last by a deputation from both provinces at Lambeth, and that the signatures now number 44,899; 3,959 are those of clergy, and the remainder, 40,940, those of lay communicants. Three thousand and four clergy have signed in the Province of Canterbury, and 27,627 laity. In the Province of York, 955 clergy have signed, and 13,313 laity. The whole of the additional signatures have been collected within the past few weeks without advertisement or publication of the lists. A few of the signatories express their desire for a retranslation of the Creed. A few others wish for an authorized explanatory statement. J. G. HALL.

SATAN seldom comes to a Christian with great temptations, or with a temptation to commit a great sin. You bring a green log and a candle together and they are very safe neighbors; but bring a few shavings and set them alight, and then bring a few small sticks and let them take fire, and the log be in the midst of them, and you will get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings you a little temptation, and leaves you to indulge yourself. There is no great harm in this, no great peril in that, and so by these little chips we are first easily lighted up, and at last the green log is burned. Watch and pray, that ye enter not into temptation.—*John Newton*.

A MISSIONARY in Japan says of the Japanese to-day: "I am glad it is my privilege to work among a people who have the ability to understand and apply great ideas and who can be mastered by great ideals." The heart yearns to show such people Jesus Christ as the one great ideal and to explain to them His ideas of what manhood is. Does not our duty to do this correspond, as Bishop Westcott once said, "with the grandeur of the Truth which is placed within our reach?"

IF THOU canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all to thy liking? If all men were perfect, what should we have to suffer of our neighbor for the sake of God? But now God hath thus ordered it, that we may learn to bear one another's burdens, for no man is without fault, no man but hath his burden, no man is sufficient of himself, no man is wise enough of himself, but we ought to bear with one another, comfort, help, instruct and admonish one another.—*Thomas à Kempis*.

THERE is a kind of sympathy in souls, that fits them for each other; and we may be assured when we see two persons engaged in the warmth of a mutual affection, that there are certain qualities in both their minds which bear a resemblance to one another. A generous and constant passion in an agreeable lover, when there is not too great a disparity in other circumstances, is the greatest blessing that can befall the person beloved, and if overlooked in one may perhaps never be found in another.—*Steele*.

"NOW IS THE day of our salvation." There is a last hour of grace to the soul; no one knows when! We must never despair of it for others: we must ever act ourselves as it were our last now. We know what we may forfeit when we hold back from any call to greater strictness, or deeper inwardness, or to sit looser to the world, or part with its hopes or pleasures, or draw closer to our Redeemer's side or to His Cross.—*Dr. Pusey*.

QUIET DAY HELD BY THE NEW YORK CLERGY

Bishop Greer Emphasizes their Need of Personal Consecration

CHURCH CLUB DISCUSSES WORK IN THE BRONX

Changes in the Great Chapter of the Cathedral

DEATH OF THE REV. DR. SHIPMAN

The Living Church News Bureau
New York, February 27, 1905

IN response to the invitation of Bishop Greer, about 75 of the New York clergy assembled in the chantry of Grace Church on Thursday morning of last week. Practically every parish of the city was represented, some of them by the entire clerical staff. There was a celebration of the Holy Communion, the Bishop Coadjutor being the celebrant. In his sermon Bishop Greer emphasized the need of consecration in the life as well as in the words of the clergy. The sermon was exceedingly practical and was designed, as was the entire service, to lead the clergy and to approach the Lenten season in the right spirit. Bishop Greer spoke particularly of worldliness, saying that it might happen that the priest would charge his congregation against it, only to find, by self-examination, that he himself was worldly. The preacher of righteousness, said the Bishop, must be more righteous than his sermon. His personality must preach a continual sermon to his people, for the personality in the final analysis preaches more effectively than does the sermon. Bishop Greer urged the clergy to catch the Spirit of the Christ, and unselfishly to transmit that Spirit to the people.

The eighteenth annual dinner of the Church Club, held on Tuesday evening of last week, was, in the opinion of many of its members, one of the most interesting and successful of the organization's gatherings. There was the usual large attendance, and Bishop Greer, the first speaker, sounded the keynote of the meeting by his stirring address on the work of the Church in the Bronx and the opportunities now presenting themselves there. Bishop Greer said that as New York represents opportunity for the nation, so does Bronx borough represent opportunity for the Church. He told of a working woman who came to him and gave her savings, \$400, to help solve the Church's problems in Bronx borough, and said that if he could only give to the whole Church in New York the wide vision of this woman, the problem would be solved for all time.

Dividing his subject, Bishop Greer told of the ways in which Churchmen may help the Bronx work. He said there was needed, first, help for existing parishes. These are doing good work, and are well manned and equipped, but some are laboring under debts that ought to be removed. Almost all need encouragement, and additional clerical help is wanted in many. The parishes are all extending in size, not necessarily in the number of city blocks they include, but rather that on the blocks are being built tall apartment houses, so that where a given number of square feet of ground was formerly used by one family, it is now used by ten or twenty.

Another way in which the Church in the Bronx needs aid, according to Bishop Greer, is in the provision of permanent foundations for the existing missions. Most of these missions were started by lay helpers, who gave their time and energy and have made embryonic parishes. The people of these missions are doing their part and are working toward self-support, but they need to be helped. Still another thing that the Church should do is to acquire sites for future missions and parishes. In many sections, property values are now far below what they will be a few years hence, said the Bishop, and advantage should be taken of present conditions. A discretionary fund of from \$12,000 to \$15,000 a year, Bishop Greer said, ought to be in his hands in order that these opportunities for Church extension might be embraced.

There is also needed, said the Bishop, a Church clubhouse in a central location in the Bronx. The section is largely populated with young people, those under forty years of age, and there are many worldly attractions provided for them. The Bishop called them "traps," and said that he wanted to provide a trap to bring the young people to God and the Church. It will cost \$100,000 for a building, part to go into endowment. One-fifth of the necessary sum has been promised, and the Bishop asked the Church Club to help him secure the remainder.

Other speakers included the Rev. Dr. Leighton Parks, rector of St. Bartholomew's Church; the Rev. Dr. W. T. Manning, assistant rector of Trinity and vicar of St. Agnes'; Mr. Silas Mc-

Bee, editor of *The Churchman*; Mr. William Jay Schieffelin, present of the Lay Helpers' Association, and Mr. Chas. G. F. Wahle, president of the General Church Club of the Bronx. Mr. Schieffelin told of the methods of starting missions followed by his association, speaking especially of the conditions met with when Emmanuel mission was opened. Mr. Wahle urged that the Church needs in this great metropolis a definite working organization similar to that of some political bodies, which shall have the working efficiency of the political machine without the tendencies which have made such machines notorious. Bishop Gailor was also a speaker, urging the New York Churchmen to hold up the hands of Bishop Greer, helping him carry out the plans which he made and advised.

The first of the two lecture-recitals to be given on successive Thursdays in St. James Church by Mr. Walter Henry Hall, organist and choirmaster of that church and of the Cathedral of St. John the Divine, was held on Thursday of last week. Mr. Hall spoke to a large audience on the history and development of the music of the Church from the time of the Reformation up to the present. The lecture was illustrated with selections of the earlier composers, sung by members of the St. James' choir. Among the numbers were Purcell's "Rejoice in the Lord Alway," Palestrina's "Come Let Us Worship," Gibbon's "Almighty and Everlasting God," and the setting of the *Pater Noster* by Merbecke. The second lecture, to be given this week, will deal with present Church music in this country. The lecture-recitals are those which were given at the Richfield Springs Conference last summer, and are repeated in New York under the auspices of the Seabury Society.

Many who are interested in New York's Church music have learned with sorrow of the resignation of Mr. Richard Henry Warren as organist and choirmaster of St. Bartholomew's Church. Mr. Warren leaves on the first of May and it is stated that with him goes the mixed chorus choir which has for a number of years been counted the finest choir of its kind in the country. Mr. Warren has drilled his singers until they have excelled in the rendition of the *a capella* music, and certainly no chorus in the city has equalled this choir, save perhaps that of the Musical Art Society, composed entirely of professional soloists. It is understood that the rector of St. Bartholomew's, the Rev. Dr. Parks, prefers a vested male choir, and that such a choir will be organized at once and will be heard at the services after the date named.

A meeting of the Great Chapter of the Cathedral of St. John the Divine was held on Friday in the parish rooms of the Church of the Incarnation. A number of changes were made in the Cathedral staff, the most important being the resignation of Archdeacon Nelson as Canon Precentor, and the election of the Rev. Ernest Voorhis, Ph.D., to the position. Dr. Voorhis resigned as Canon Residentiary to become Canon Precentor. The change was made because it was felt by Archdeacon Nelson and others concerned, including the Bishop, that as head of the Choir School, and one constantly on the ground, Dr. Voorhis should have charge of the music of the Cathedral. The change does not affect Archdeacon Nelson's standing as the executive in charge of the Cathedral next under the Bishop and Bishop Coadjutor. Under the constitution of the Cathedral, this is the right of the Archdeacon of New York by virtue of his office. To succeed Dr. Voorhis as third Canon Residentiary, the Rev. William T. Manning, D. D., assistant rector of Trinity parish, was named. The Rev. Dr. William S. Rainsford, rector of St. George's Church, who is now abroad, was elected a Canon Missioner. The Rev. Dr. Thomas R. Harris resigned as secretary of the Great Chapter, his reason being the fact that as Warden of St. Stephen's College, Anandale, he was too far from New York City to be regular in attendance at the Chapter's meetings. The Rev. Pascal Harrower, one of the Canons Missioner, was made secretary. Bishop Potter presided at the meeting, and at its close announced that the remaining places on the Cathedral staff, including that of Canon Registrar, would not be filled for a time.

The Rev. Dr. Jacob S. Shipman, who was for twenty-two years rector of Christ Church, New York City, and who has been rector emeritus for three or four years, died last week at his home in Whitesboro, N. Y., at the age of 73 years. His retirement from the active rectorate was caused by ill health and he has been an invalid ever since. He was a native of Canada and was graduated from Yale University. His first rectorate was in Whitesboro, and he afterward served in Mobile, Alabama, and Lexington, Kentucky. He was once elected to the episcopate,

but declined. Five children survive him, one being the Rev. Herbert Shipman, chaplain of the West Point Military Academy. Judge Andrews, of the New York State Supreme Court, a deputy to the General Convention, is a son-in-law. Dr. Shipman was for years closely interested in the work of the American Church Missionary Society, and was, with the late General Wager Swayne, one of its officers.

BURIAL OF BISHOP McLAREN.*

THE burial services of the Rt. Rev. William Edward McLaren, D.D., LL.D., D.C.L., Bishop of Chicago, were held at the Cathedral of SS. Peter and Paul on Thursday, February 23d.

Previous to the principal service at 11, requiem Eucharists were said every half hour, beginning at 5:30 A. M. At 11, the service consisted of the Order for the Burial of the Dead and a High Celebration of the Holy Eucharist.

Shortly after 10 o'clock every available seat in the Cathedral was occupied, many being unable to gain admittance, and the streets around the church were filled with people. The body, which had been lying in state since its arrival on Tuesday afternoon, rested in the choir and was surrounded by mortuary lights.

At the appointed hour the procession, headed by crucifer, the Rev. F. S. Dayton, vested in black dalmatic and biretta, left the clergy house, and passing around the church, entered the west door in the following order: The choir, lay deputations from diocesan organizations, lay members of the Board of Missions, lay deputies to the General Convention, lay members of the Standing Committee, the honorary pall-bearers, the visiting clergy, the diocesan clergy, the clerical deputies to the General Convention, the clerical members of the Standing Committee, and the active pall-bearers.

After these were in their places, a second procession entered the church from the sacristy, as follows: The Rev. Geo. C. Stewart, vested in black dalmatic and biretta, carrying the crucifix; the Rural Deans, the Bishops of Quincy, Nebraska (Coadjutor), Indianapolis, Michigan City, Milwaukee; followed by Bishops Morrison (Iowa), and Seymour (Springfield), who were respectively Epistoler and Gospeller, and then Bishop Anderson, who officiated in the Burial Office and celebrated the Eucharist. The Rev. Russell J. Wilbur, priest-in-charge at the Cathedral, and the Rev. Walter T. Sumner, acted as masters of ceremonies.

Several other Bishops, in addition to those noted, had telegraphed their regret at being unable to be present, including the Bishops of Fond du Lac, Minnesota, and the Coadjutor of Springfield. The latter was engaged in conducting a retreat for the clergy of the southern section of his Diocese at Belleville, and stated that no less an engagement than that, which concerned the convenience of so many others than himself, would have kept him away.

The Cathedral choir was augmented by many from Trinity Church and several from various parishes in the Diocese. Mr. P. C. Lutkin, who had played at Bishop McLaren's consecration, officiated at the organ.

The whole service was most beautiful and impressive. The Order for the Burial of the Dead was said to the end of the lesson, which latter was read by the Rev. Dr. James S. Stone.

At the Eucharist which followed, the Creed was chanted and the *Sanctus*, *Benedictus*, and *Agnus Dei* sung by the choir. Only the family received.

After the celebration, Bishop Anderson, standing at the head of the casket, the crucifer being at the foot, said the rest of the Burial Office. As the Bishop said at the last the commendatory prayer composed by Bishop McLaren, and pronounced the final benediction over the body, he became deeply affected and with great difficulty finished the words. It was a most touching moment and there was not a dry eye in the church as the strong, tender-hearted man, overcome by his emotions, turned and knelt at the altar.

The active pall-bearers, who carried the casket from the church, were the Rev. Messrs. Edwards, DeWitt, Pardee, Little, Larrabee, Wolcott, Hall, Brown, Scadding, and Whitcombe, all vested in surplices and birettas, and attended by the honorary pall-bearers, Messrs. C. Goodrich, Geo. H. Webster, T. B. Morris, W. J. Bryson, D. B. Sherwood, M. A. Steele, D. B. Lyman, Edwin Walker, H. A. Towner, Emory Cobb, G. Arvedson, G. W.

* See illustrations, page 617.

P. Atkinson, H. S. Slaymaker, E. H. Buehler, Dr. John H. Chew, and Judge Holdom.

As the casket was borne from the church to the hearse, the marked reverence of the motley crowd outside—the Cathedral being in the heart of the city slums—was noticeable; a tribute not only to the dead, but also to the splendid work which the Church is doing in this difficult and degraded neighborhood.

The interment took place at Rose Hill Cemetery, where the Bishop of Springfield officiated.

THE BODY ARRIVED ON TUESDAY.

The body of the Bishop arrived in Chicago from New York on Tuesday afternoon, accompanied by the son and one daughter, Mrs. McLaren being unable to come to Chicago and remained in New York with Miss Helen. The body was immediately carried to the Cathedral, accompanied by Bishop Anderson and many of the clergy, and constant vigil was kept by details of the clergy from the time of its arrival until the funeral. Five requiem Eucharists were said on Wednesday and six on Thursday. Vespers of the Dead were said on Wednesday evening, and at midnight matins, lauds, and compline were said, followed by various litanies of the dead at intervals.

The doors of the Cathedral were open during the day-time and many took the opportunity of looking for the last time upon the loved face of the dead prelate.

The Cathedral was draped both inside and out with purple and black; and at the Church Club rooms the Bishop's portrait has been ordered draped in mourning for thirty days.

MEMORIAL OF THE BISHOPS PRESENT AT THE BURIAL.

The Bishops present—eight in number—at the requiem ceremonies of the late Bishop of Chicago, in behalf of their brethren desire to place on record this expression of deep sorrow at the loss of so great a leader in the Church of God, their sympathy with the bereaved family, and with the stricken Diocese which for thirty years he ruled so ably and so well.

William Edward McLaren, the third Bishop of the Western Metropolitan Diocese, will readily go down in our local Church history as one of the greatest of our American Bishops—in some respects the greatest. In intellectual power, in solid and accurate learning, in ability to use it strongly and effectually, he has not yet been surpassed in the records of our National Church. In spiritual depth, as a safe guide in matters of the conscience and the soul, in the daily practice of the active love of God, we question if his high standard is often reached, even amongst those who are set as leaders and guides in the Church of God. The devout quest, the close imitation of our Lord, the life hid with Christ in God, the zeal for God according to knowledge—all this seemed the quiet atmosphere in which daily he lived and moved and had his being. No official distractions could ever wean him from his high and lofty ideals, not even the daily "care of all the churches"—that big millstone on which so many of us are fairly ground to pieces. To his brethren in this busy Western field who knew Dr. McLaren well, he grew to be a very Master in Israel, and they turned to him, sitting at his feet, again and again. Therefore are we very sore distressed that our great spiritual guide is taken from us to-day.

We shall miss that massive personality. We shall long miss the acuteness, the depth, the fiery zeal, of those noble sermons always being preached and so closely being practised in his daily life and example. His Diocese—a unit to-day out of discord, a symbol of order out of ecclesiastical chaos, will miss him all the more as the years pass away. Of his great Diocese, and of his clergy in particular, what better words could be said of this wise and loved leader than those of the Psalmist: "He fed them with a faithful and true heart; and ruled them prudently with all his power." To those under him in the Lord, Bishop McLaren was always the good shepherd, and never the wolf.

The House of Bishops will long miss him. He was easily the best, the wisest, the most logical of our guides in ecclesiastical and canon law. As the long-time chairman of our committee on Canons, he made a record and an impression for practical wisdom in confessedly difficult themes beyond compare, so far as we can testify to it. In canonical legislation some men can be exceedingly small and measure out the mint, the anise, and the cummin. Other men can be large and great, and see the range of possible consequences and results, far off and away. Dr. McLaren was one of the latter cast, never of the former. Truly, a great and good man has fallen in Israel to-day, and we are full of sorrow. Yet we are always rejoicing, too, for the notable work he did, and for the singularly effective and permanent way in which he did it.

He also well knew that other great theme of the Christian religion, the Suffering Life, and by God's decree he was called to practise this, in an ever increasing measure, up to the final end. But in no sense was he disobedient to the heavenly vision. He loved to tread the Way of the Cross, and all through the long journey he felt and saw his Great Companion near, "as seeing Him who is invisible." And when the dim earthly light went out, and the Day Star from on High appeared, his peaceful and contented soul crossed

the bar and entered into the Eternal Refuge, safe home, safe in port, safe for evermore! "He asked life of Thee; and Thou gavest him a long life, even forever and ever."

In the solemn tones of the Church's Eucharist, pleading the eternal merits of the Great Sacrifice, amidst this largest wealth of devotion the Church on earth is possessed of, assisted by a vast congregation of the people, with more than one hundred of the clergy present, we committed his body and soul to God; from before the altar in the Cathedral where, thirty years ago, he had received consecration. But one remains of his consecrators—the aged and widely loved Bishop of Western Michigan.

May Rest Eternal be his portion, and may Light perpetual shine upon him, the Light that never fades, shining more and more unto the Perfect Day!

Signed, on behalf of the Bishops, as a committee appointed:

GEORGE FRANKLIN SEYMOUR,
ISAAC LEA NICHOLSON,
THEODORE NEVIN MORRISON.

Cathedral of SS. Peter and Paul, Chicago,
Eve of S. Matthias, February 23, 1905.

[Memorials of certain other official bodies will be found under the usual head of Memorials.]

[CHICAGO TRIBUNE.]

In the Church which Bishop McLaren left they use the word "moderator." It would be a good word for the Church which Bishop McLaren entered and adorned.

As the Bishop himself once remarked, the Anglican Church (in this country the Episcopal Church) has always included two elements. "It has been a struggle of 350 years between the historic view of the Church and the Swiss view." This unequal antithesis between the word "historic" and the word "Swiss" showed clearly to which side the Bishop inclined. The Swiss view of the Church is the view of Calvin, of Protestantism. The "historic" view of the Church is the view of the Oxford Movement, of Pusey, of Catholicism. Bishop McLaren was born at Geneva. It was Geneva, N. Y., and not Geneva, Switzerland, but the first years of the Bishop's life were passed in an atmosphere of Presbyterianism, in which the Swiss view of the Church was dominant. He himself became a Presbyterian clergyman. When he left Presbyterianism he left the Swiss view. When he wrote a book he called it *Catholic Dogma the Antidote of Doubt*. Bishop McLaren was an Anglican Catholic and not an Anglican Protestant. He did not go to Rome but he bade farewell to Geneva.

When he became Bishop, however, he looked at the internal dimensions of his Diocese from the standpoint of the man who was responsible for its whole welfare. "Neither Catholic nor Puritan," he said later, "has been driven from the field, and the end is not yet." The ex-Presbyterian was, therefore, called upon to be in fact, if not in name, a moderator. How well he moderated, how well he assuaged, can be easily seen when the state of the Diocese thirty years ago is compared with its state to-day.

In another matter the masterful personality of the lamented Bishop had equally important consequences. When the Cathedral church of his Diocese was deserted by wealth, learning, and fashion, and surrendered, together with the whole neighborhood in which it is situated, to a class of people almost all of whom were "lower" in the social scale, and many of whom were entirely destitute of this world's goods, the Bishop refused to transfer the seat of his authority to a "better" part of town. Hence the significant fact that the Cathedral of this Diocese represents to-day the modern social and humanitarian duties of the Church as well as its historic religious claims. The Cathedral is in large part a mission, and this emphasis on the spirit of missionary work was encouraged by the strong man who has ceased from his labors. If from the Cathedral there springs for the Episcopal Church a vivified recognition of its opportunity in the great question of poverty the best possible prayer will have been offered in gratitude for the life of Bishop McLaren.

[CHICAGO RECORD-HERALD.]

As Bishop McLaren often acknowledged, regretfully, he was not a "popular" Bishop. His sense of the dignity and responsibility of his office was great, and he was not a person to be "managed" or trifled with. As the years went on, his personality grew more and more impressive to those under him. It was a mistake, however, to think him ever lacking in human sympathies; beneath his episcopal austerity there beat a very tender heart, as those who came most in contact with him soon learned to know. To be just was his constant aim. His intimates also became conscious of his profound learning, a quality which was inadequately revealed in his few books.

[CHICAGO CHRONICLE.]

This venerable prelate has not passed away without leaving a definite impression on the minds of all who knew him and who are acquainted with his work that he was a great and good man. Spotless purity of character and conduct, genuine and unaffected piety and spirituality, a perfect conception of the sphere of a clergyman, strong convictions, consistent teaching, sound doctrine, an amiable but unruffled dignity, an inflexible will, ceaseless industry and a

far-sighted wisdom in action, these were his distinguishing traits. Even in such a body as the House of Bishops he was looked up to.

[CHICAGO INTER-OCEAN.]

He made few mistakes. He never forgot his calling. Wherever he went or spoke, he was Bishop McLaren, earnest, moderate, interested in the welfare of Chicago and its people. He ordered his life in this way until 1900, when a Coadjutor was appointed, but even then he gave personal supervision to mission work, and continued to manifest his old interest in Church affairs almost to the last.

He was a good representative of his Church, a fine type of the Chicago clergyman in the transition period of the city's life, and he will be remembered as not the least among the strong men who made Chicago pulpits notable in the years when our rapid growth presented so many difficult problems to pulpit and pew.

[CHICAGO POST.]

He took a great deal of interest in questions of social economics, and was far from being in sympathy with those who would divorce religion from the current and burning issues of the day. His position was that there is no antagonism between the principles of the old historic Church and the needs, social and otherwise, of this new age.

Broad and tolerant, Bishop McLaren did not demand of his clergy they should be of his own lines of thought, hence all were loyal to him and worked together in the greatest friendship.

[SPRINGFIELD (MASS.) REPUBLICAN.]

He was thorough and faithful in his office. His point of view was illustrated by the statement that "a man's real success in life depends not so much upon a brilliant display of natural ability or accomplishments as upon steady-going, hard work, day by day, along a well-chosen line of effort"—sentiments not novel, but unimpeachably sound.

[CLEVELAND HERALD.]

But it is not as the successful ecclesiast so much as the great-hearted, broad-minded man that Bishop McLaren is mourned by his many friends. It is a strange coincidence that within a few days there have died two national presidents of the Phi Gamma Delta Greek letter fraternity—General Lew Wallace and Bishop McLaren. The latter's interest in the friends and affairs of his college days was strong to the end of his life and every year he added to the number of men and women of all classes who were proud to have come under his benign influence.

IMPEDIMENTS TO THE GROWTH OF THE CHURCH.—THE LACK OF AN EXECUTIVE.

By JOHN H. STOTSENBURG.

IF the reader will ask his rector or his Bishop upon what model the governing power of the Church was framed, he will probably answer that it was patterned after that of the republic, in that the House of Bishops resembles the Senate, when in executive session, and the House of Deputies resembles the lower branch of Congress. If there is any such resemblance, it stops there, for the republic has an executive or presidential head with an advisory cabinet, and our church has none. It is true that it has a Presiding Bishop, but he is as powerless to make and suggest practical plans for the enlargement of the Church by message, order, or otherwise, as is the youngest deacon. He is not selected for business capacity, experience, or wisdom, but by reason of his official seniority. He may be as great an apostle as St. Paul or as wise a law-giver as Solon on Moses were, but confined and limited as he is to his own diocese his talents and wisdom cannot help the Church; or he may be a good and pious man, yet prone to indiscreet utterances and incapacitated by the infirmities of age from attending properly to the affairs of his own diocese.

The American Church has no head. The family has a head—the parent. The parish has a head—the rector. The diocese has a head—the Bishop. The Church of the States, collectively considered, has no head, no administrator of its business affairs, no guide, no leader. It is merely a collection or aggregation of confederated dioceses. Each diocese takes care of itself after its own fashion, according to the learning, wisdom and common sense of its Diocesan, or according to his lack of these qualities.

No business corporation could prosper if it attempted to carry on its business without an executive head and business manager. Neither will the Church prosper until it provides itself with an executive and administrative department. A lay deputy from the diocese of Kentucky proposed at the last Convention a plan which, if passed, with proper amendments, may give to the Church a business manager who can devote all his time to

the affairs of the general Church, without the encumbrance of diocesan responsibilities.

Whether the administration shall consist of one man only or of a council of administrators, an executive head should be speedily provided.

We all love our Church so much that we shut our eyes to its defects. The men who framed our present constitution, unwisely committed our prudential and general concerns to the dilatoriness of a large and unwieldy assembly, which becomes more and more awkward and unwieldy as the church grows.

What our Church sorely needs, and what it has needed for the last hundred years, is an executive and administrative head. There is no precedent to follow, because there is no country like this and because the question for the law-makers to solve is only a question of the best and most practical way to evangelize the masses.

Three hundred years ago, Lord Bacon, who was counted a very wise man, believed that the language of Rome would be the world's universal language, and he directed that all his works should be translated into Latin. The English language then was not popular, churchly, or fashionable. But, behold the change! In 1801 only 21,000,000 of people spoke the English language. The French-speaking people numbered 31,500,000 and the Germans exceeded 30,000,000. The Russian language was spoken by nearly 31,000,000, and the Spanish by more than 26,000,000. The English-speaking people now number over 125,000,000. The English language controls the North American continent and Australasia, with Great Britain and Ireland, while it is vastly extending in South Africa and India. This republic is to be the home of a great English-speaking race—not of an English race, but of a composite race made up of all nations, tribes, and peoples, gathered from all quarters of the world, and all speaking the English language. If peace prevails, its eighty millions will soon be over one hundred millions, and when the republic is irradiated with the glory and beauty of commercial freedom, its arts, its manufactures, its civilization, and its Christianity will encircle and control the world.

The Church which is best equipped with business methods, legislative and administrative, for the evangelization of America's teeming population, will be the great and universal Church of the world. Here, then, on our soil, is the golden opportunity for our Church. Will her Bishops, clergy, and laity take advantage of it?

BEFORE THE CRUCIFIX.

"They looked unto Him and were lightened, and their faces were not ashamed."—Psalm xxxiv. 5.

What dost Thou say to me, O Saviour sweet,
As here, before Thy Crucifix, and 'neath Thy feet
I kneel to gaze on Thee?

What dost Thou say to me, O Jesu meek?
Unworthy I, yet speak to me. I long to seek
And know Thy loving Will.

Silence and stillness, silence that I hear:
Is this Thy Will for me, my Lord? feeling Thee near,
To suffer and be still?

All patiently Thou lookest down on me;
Thy tender Voice I cannot hear, but I can see
Thy patience, O my God.

Patience and silence Thou wouldst have me know?
Teach me, O meek and lowly One, Thy Heart, and so
To learn of Thee and rest.

Set Thou a watch, O Lord, my mouth before,
And, of my lips, O sanctify and keep the door:
So shall my heart serve Thee.

And make me that which Thou wouldst have me be;
Grant that Thy Will, my Jesu, be fulfilled in me,
Thy purpose in me wrought.

Thus shall I serve Thee, love Thee, and adore,
And look unto Thee on Thy Cross, lightened forevermore;
Before Thee not ashamed.

KATHERINE TAYLOR LYON.

A MISSION WORKER in India used a strong illustration when he said to some Hindus, "Supposing that a woman should dress a dog in men's clothes and tell people it is her husband, how would the husband like it? But you do worse; you dress up a stick or a stone and tell people that it is God!" Such an appeal, right from the mission field, helps one to make the work real to the mind.

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"The Mighty Works of Our Lord and Saviour Jesus Christ.—Part I.

By the Rev. ELMER E. LOFSTROM

FEEDING THE MULTITUDE.

FOR THE FIRST SUNDAY IN LENT.

Catechism: IX., Chiefly Learn. Text: St. John vi. 51. Scripture: St. Mark vi. 31-44. Parallel Passages: St. Matt. xiv. 13-23; St. Luke ix. 10-17; St. John vi. 1-15.

IT is approaching the time of the Passover, the third during the Master's public Ministry. The twelve Apostles have just returned from the little trial mission upon which they had been sent by the Master. After the temporary separation there was a happy, informal, meeting of Master and men, in which the Apostles "told Him all things, whatsoever they had done, and whatsoever they had taught." At the same time there came the sad news of the tragic death of John the Baptist, His cousin and Forerunner. There was need of quiet and rest. There should be time for the men to think soberly of what their own work meant, in the light of the experience they had now had. They must have time, too, to think of the significance of the death of the great Herald. If he, who had done his work so well, had met with such a death, what did it mean?

The crowds were pressing upon them so eagerly that they had no leisure so much as to eat. The word therefore comes from the Master, "Come ye yourselves apart into a desert place, and rest awhile." Because the crowd followed them, they were not able to secure the rest sought at this time. But so important was it that they should have it, that the Master continues the search for the season of rest and quiet until it is finally found by the journey to the north, upon which, near Tyre and Sidon, the daughter of the Syro-Phœnician was healed of the unclean spirit.

A seasonable lesson is suggested by the course of events which brought the Master and His Apostles into the desert place. There was no lack of work to be done where they were. The crowd was eager to hear. You would think that the opportunity was one not lightly to be neglected. But the Master saw a greater need even than the work with the multitude; *the time for prayer and thought* on the part of the Apostles. It was no temporary work to which they were called. They must have time to think. Hence the seeking of the desert place where they might be alone with Him. Lent comes with the same call. No matter how much other work may call, the season of quiet, for prayer and meditation and communion with the Master has its rightful place and claim, which must not be ignored. However, work may press and postpone that time of quiet, as here, it must not be forgotten.

From the miracle itself, several practical lessons may be drawn. The first is that *we realize how slender our own resources are for doing that which the Master asks us to do*. It will be noticed from a comparison of the accounts that the first thing which the Master did in preparation for the miracle, was to make the Apostles realize the need and their own inability to supply it. To Philip, to prove him, He said, "Whence shall we buy bread that these may eat?" It was after figuring out the insufficiency of the \$34 in the treasury, that they came and made the proposition that the crowd be sent away to provide for themselves. When He asks how much food they have, they have to find the boy (perhaps the son of Philip who lived at Bethsaida), in order to answer that there are but the five little, hard loaves or biscuits of barley bread and the two small fishes. They knew that if the \$34 worth of bread would be but a trifle in such a crowd, the present resources were entirely inadequate. We see that the need of the world for the Gospel is greater than the powers we have of ourselves for answering it. We must not, therefore, trust in our own sufficiency for doing His work.

But the smallest resources when brought to Jesus for blessing have power to do all that He asks. It was not necessary to use the utmost of the resources at the command of the Apostles. The \$34 remained untouched. The lunch which the little boy had brought was quite sufficient for the doing of what the Master had told them to do, after it had been given to Him for blessing. The little gift which the boy made was not much, but it was all that was offered and the Master used it. It was the

basis of the miracle. Not angels but a real live little boy, too interested in what was being said by this wonderful Teacher to eat his lunch, furnished Him the means for this wonderful work. The Sunday Schools join together during Lent in sending their offerings to the Board of Missions for the feeding of those who need the Bread of Life, and whom the Master has asked us to feed. We each send what we can and when it is all put together it is found to be a great sum of over \$100,000 and able to do a fair share of all that is done.

We must not overlook the fact that the story teaches us that *the Master never asks us to do anything which is impossible to be done if we obey Him*. He asked the Apostles to do something which it did not take a practical man like Philip long to figure out could not be done from their own resources. But because they knew Jesus who asked them, they proceeded to do what He told them to do. It is one of the best pictures we have of the Apostles, that scene where they make the people sit down on the green grass, in groups of 50 and 100, although they knew they had nothing capable of feeding them, just because the Master told them to do it. They proceeded to do an impossible thing because He asked them to do it! It shows how much they trusted Him. It shows what was their opinion of Him. He had given them no sign of what He was to do. But because He asked, they obeyed.

The Master Himself gave an interpretation of *the higher significance of the miracle*. The people were for making Him an earthly king. They thought that anyone who had such power could surely overthrow even the great power of Rome and restore the earthly Kingdom to Israel. They did not understand that His Kingdom was a greater Kingdom than any mere earthly kingdom could be. The Kingdom which He founded is a Kingdom which will last forever because it is a spiritual Kingdom. In the world to-day it is greater than any political kingdom because it permeates them all. To the people who would give Him an earthly crown, He explained that the bread of which they had eaten was but a symbol of the true Bread which He had brought down from heaven for them. That true Bread had power to feed their souls as well as their bodies. It might seem quite as impossible for them to eat His flesh and drink His blood, or for their souls to be fed by what seemed so inadequate for the purpose, but yet He assured them that it was true. He has asked those who love Him to eat of that Bread and to drink of that Blood. Those who obey, find that what He says is true and that the poor little outward and visible sign really has all the power for feeding which He has said that it has.

There is a lesson in the filling of the twelve baskets of the twelve Apostles from the overplus of the fragments which had been blessed and broken. *In giving up that for which the Master asks that He may use, we receive back ourselves abundantly more than we give*. The man who gives up anything for Jesus to use finds a reward even here. His words are always found true, "There is no man that hath left house, or brethren, or sisters, or father or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time, . . . and in the world to come eternal life." Of what the Apostles had given a little, they received abundantly. How was it, do you think, with the little boy?

THEMISTOCLES.

Let us, who nowadays would arbitrate,
Learn this from him whom Athens sent of yore
To Lacedæmon's well-walled capital.
Alone he thrust his head into that lion's maw.

And what a head was that, that cunningly
All Lacedæmon's government delayed,
While Athens, by that same strong mind induced,
Most strenuously, her own defence good made!

Not men alone enlisted in the task
But all, both old and young; and raised
Their city-walls up to the wished-for height.

To lion, duped, exasperate, amazed,
Thus spake Themistocles; and his head freed:
"To arbitrate, both towne, alike, walls need."

(Rev.) J. W. GILMAN.

IT IS RELATED of Peter the Great, that whenever anyone spoke ill of another in his presence he would interrupt him and say, "Well, now, but has he not a bright side? Come, tell me what you have noticed excellent in him. It is easy to splash mud, but I would rather help a man to keep his coat clean."—Sir John Lubbock, "*The Business of Life*."

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

CANON LIDDON ON THE TITLE "EPISCOPAL CHURCH."

To the Editor of *The Living Church*:

THE following extract from *The Life and Correspondence of Dr. Liddon*, recently published by the Principal of Cuddesdon College, and published by Longmans of London and New York, will be read with the greatest interest by American Churchmen, who long for some more definite title for their Church than that which, for the present, commends itself to the General Convention:

[From *Life of Henry Parry Liddon*, pp. 291-2.]

ON THE TITLE: EPISCOPAL CHURCH OF SCOTLAND.

"*Ch. Ch., Oron.*, 21 May, 1882.

"DEAR SIR: I am sorry to be unable to send you more than the enclosed small contribution (£5). Will you forgive me for saying that I must beg you to remove my name from the Committee unless the word Episcopal is omitted from the documents for which it is responsible? To talk of an Episcopal Church is like talking of a two-legged man. Apart from the Episcopate the Church of Christ does not properly exist, and when in Scotland she consents to call herself Episcopal she implies that the self-organized Presbyterian communities, whether established or non-established, are really parts of the Catholic Christian Church, which only differs from herself, as the phrase goes, in the question of Church government. If this were the case, the position of Episcopalians, so to call them, in Scotland, would be a sinful because a schismatical one. They would be making an uncalled for division in the Fold of Christ. The only justification for the continued existence of what I must call the Scottish Church since 1688 as a body separated from the established community, is that by the destruction of the Episcopate in that community, the conditions of true union through the Sacraments with our Lord Jesus Christ were forfeited, and that it thus became a duty to supply the means of Grace independently. You will, I trust, forgive me for saying so much as this. If I lived in Scotland and thought that the Presbyterian Church was a portion of Christ's Church, I should belong to the larger body and as a matter of course in order to avoid the division among Christians."

The ancient Church of Scotland, as far as numbers are concerned, is very small, but it preserved the episcopate north of the Tweed and gave it to the Church in your own States. As an English Churchman, I have no right to offer or give advice, but I always feel that to call a man a brother Churchman creates a greater bond of sympathy and help, than to speak of him as an Episcopalian. Many an ordinary Englishman or ecclesiastical man in the street thinks he must be a Bishop.

Yours faithfully,

H. C. RICHARDS, K.C.

House of Commons Library, Epiphany, 1905.

THE REAL PRESENCE AND TRANSUBSTANTIATION.

To the Editor of *The Living Church*:

I HAVE heard priests of our Church assert that there is little or no difference between the Anglican view of the "Real Presence" and the Roman doctrine of "Transubstantiation." The principle seems to be distinctly stated in Tract No. 3 of "Catholic Parish Tracts" issued by the Men's Guild of St. Ignatius' Church, New York. The writer of this particular tract gives a very plausible argument to prove that Anglicans and Romans are really at one, only they look at the matter from different standpoints; the former taking a popular view and the latter a philosophical aspect of Christ's Presence in the Eucharist.

I am aware that everything hinges on the words "substance" and "accidents." Even so, I have always been under the belief that the Church of Rome distinctly holds a gross, corporal, and very material Presence, and in support of my belief I refer to the Catechism of the Council of Trent, where it is laid down without any doubt whatever that in this Sacrament are contained "whatever appertains to the true nature of a body, such as bones and nerves."

Again, Cardinal Wiseman, in his lectures on the Holy

Eucharist says: "By the Real Presence I have understood a corporal Presence to the exclusion of all other substances."

Now, sir, I have never understood this to be the Anglican doctrine.

The following questions present themselves to me:

(1) If the Anglican and Roman doctrines are the same really, why have so many of our best and most learned Churchmen and theologians taken so much pains to accentuate the fact that the Roman view is an "error" overthrowing the nature of a Sacrament?

(2) The writer of Tract No. 3, mentioned above, gets over the difficulty by stating that Roman Catholics believe that the "accidents" of bread still remain after consecration. But is this a fact? Cardinal Wiseman said that he understood a corporal Presence to the exclusion of ALL OTHER substances. As Dr. Little puts it in his *Reasons*: "And yet, that Jesus Christ thus present, deludes His worshippers by the Protean trick of resembling a piece of bread and a cup of wine—albeit no bread and wine are there," etc.

May I ask you, Mr. Editor, to give me the benefit of your valued opinions on this rather intricate subject?

I am, sir, yours faithfully,

C. H. BAGOT.

Georgetown, Demerara, 8 February, 1905.

[Replying to our correspondent, we would say that Anglicans and Romans alike teach the doctrine of the Real Presence of Christ in the Holy Eucharist, and are thus far agreed; but Romans go further, and add to that common Catholic doctrine their theory of Transubstantiation, which Anglicans reject. The latter term, however, has been used in Catholic theology in a number of different senses, and the purport of the St. Ignatius' tract is to show that it does not necessarily bear the interpretation placed upon it by Cardinal Wiseman and others of his school of thought, and imputed to it by our own Articles of Religion. The whole subject is carefully and satisfactorily treated in a little pamphlet by the Rev. Wm. McGarvey, D.D., entitled *The Doctrine of the Church of England on the Real Presence* (The Young Churchman Co., 28 cts. postpaid).—EDITOR L. C.]

AN INCORRECT EXEGESIS.

To the Editor of *The Living Church*:

MAY I be allowed to question the exegesis implied in the "selection" at the foot of page 489 of your February 4th issue? The text on which it is evidently based (Rom. x. 10) declares that "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Not only is the statement of the "selection" an "husteron proteron," but one of the great principles of man's duty to God is obscured—even ignored—by it, namely, that actual confession of Christ before men and angels is one of the essential conditions of salvation. Men are trying to dodge this responsibility in these days, in all sorts of ways.

HOBART B. WHITNEY.

St. John's Rectory, Essex, N. Y., February 5, 1905.

[We entirely agree with the criticism of our correspondent. His reference is to a three-line clipping from some unknown source, printed at the bottom of the second column of the page mentioned in *THE LIVING CHURCH* of February 4th. In some unaccountable way the clipping slipped into our columns without coming to the attention of the editor, and its faulty exegesis is in no way defensible.—EDITOR L. C.]

DATE OF THE BIRTH OF CHRIST.

To the Editor of *The Living Church*:

IN *THE LIVING CHURCH* for January 14th, there was a very good criticism of my article on the Date of the Birth of Christ, in the issue of December 31st.

Professor Burton Scott Easton of the University of Pennsylvania points out some errors in that article, and perhaps a little explanation on my part may be permitted. Some of these errors are of a typographical nature, and if I had seen a proof of the article before publication, would have been corrected.

Thus, A. W. C. is easily seen to be a misprint for A. U. C., and second and third for third and fourth century, as the date of Eusebius is either a mistake in copy, or a typographical error; for in my original manuscript, from which the copy for the paper was made, the date is given as third and fourth century. Some of the errors are due to an abbreviation of the article in making a shorter copy for *THE LIVING CHURCH*. Edersheim's date of 3 B. C. for the death of Herod, instead of 4 B. C., is due, for instance, to a shortening of the passage, which in the original manuscript is properly given as 4 B. C., with an argument that according to Edersheim's reasoning it should be 3 B. C., for thus only would there be time for the events he mentions as coming between the birth of Christ and the death of Herod. Edersheim gives the date of Christ's birth

as December 25, B. C. 5, but the events occurring between Christ's birth and the death of Herod require more time than a little over three months; while one year and three months would give ample time. This is especially so, when we consider that historical criticism to-day tends to show that the child Jesus was one year and twelve days old when the visit of the Wise Men occurred. Either Herod's death must be one year later than that given by Edersheim, or Christ's birth must be one year earlier. Professor Easton states that Dr. Edersheim, in agreement with all scholars, gives the year of Herod's death as 750 A. U. C. I beg leave to differ with the professor on that statement; for many scholars give the date as 752 or 753 A. U. C., as for instance, Casperi, Scaliger, Shimeal, Myers, Lyon, Lindo, Ptolemy Censorinus, Russell, Elliott, Thomas, Geikie, Carr, Armour, Henderson, Page, Totten, Dimpleby, and others. It all depends on which eclipse of the moon is meant by Josephus as occurring just before the death of Herod; the one in March 4 B. C., or those of July 17, 2 B. C., or January 1st, 1 B. C. Of these, that of July 17, 2 B. C., is the most preferable as it answers all the requirements of the case, and agrees with Hebrew chronology; see De Sola, and Lyon's Standard Jewish Calendar, which gives the date of Herod's death as occurring on the seventh of the month Caslen, 3998 A. M., or November 2nd, 2 B. C., and the eclipse answering to this date is that of July 17th, 2 B. C., which would be in the year 752 A. U. C.

Professor Easton, in his criticism quotes me as saying things which are not stated in the article. Professor Ramsay's name was not brought in as giving the date 4 B. C. for the birth of Christ, but as one of the authorities I had read and helped me to a decision as to the date. It is true that Professor Ramsay favors 6 B. C. as harmonizing best with the time of the first enrollment of Quirinius, but the reasons he gives for 4 B. C. seem just as strong, especially when we consider that Bunsen, Kohler, Derenbourg, Zumpt, Merriville, Geikie, Maclear, Dimpleby, Totten, and others are in favor of 4 B. C. See Ramsay's consideration of the date on pages 232 and 233, in his book, *Was Christ Born in Bethlehem?*

Professor Easton informs us that the enrollment under Quirinius can by no possibility be brought down to a later date than 6 B. C., that the enrollment should have taken place in 9-8 B. C., and the only theory for making it later is that Herod procured a delay in order to satisfy Jewish prejudices. Ramsay goes very fully into the enrollments, and he considers the above a sufficient reason for delay. Besides, one of the reasons for stating that this enrollment should have taken place in 8 B. C. is on the basis of periodic enrollments 14 years apart; but even Ramsay acknowledges that enrollments were made in other years than the periodic ones. As to whether Quirinius was Governor of Syria, or the Emperor's special legate or lieutenant, I did not care to go into that discussion, there was not enough space in my article. It makes little difference in the matter of the census; for he was the Emperor's special officer for the census; could have been in Judea in 4 B. C., and I simply followed St. Luke and many standard authorities in writing of him as Governor of Syria. Even Professor Ramsay, all through his book, speaks of him as Governor of Syria. He was the Emperor's officer, while Varus and the others represented the Senate.

Professor Easton doubts whether the records gave the date, place of birth, and parentage of Jesus, on the basis that the records would not include every child in the Roman Empire. Professor Ramsay, in his chapters on the enrollments, shows conclusively that that is one of the things they actually did give; so much so, that it was possible to tell a man's age, years afterwards, by the records. See pages 132-168, and 188, of *Was Christ Born in Bethlehem?* On page 146, Ramsay states that in one enrollment paper, 27 persons in one household are enrolled. There is, therefore, every reason to believe that the child Jesus was enrolled, and that the date, place of birth, and parentage were given.

Professor Easton says: "No reliance can be placed on the argument from the conjunctions of Jupiter, Saturn, and the planet Mars," but this argument becomes very strong when developed in full, which I could not do in the limits of the article. Kepler, Ideler, and Pritchard, it is true, argue for 7-6 B. C., but that is because they place the birth at the time of the conjunctions. These conjunctions were only preparations or warnings of the coming manifestations, which astrologers decide signified the birth. There are other later authorities on this question than those just mentioned, and when, as they do, we consider the manifestations in the sky that followed these conjunctions and make a proper use of the interpretations of astrology, we

find that these manifestations give us December 25, 4 B. C. The conjunctions drew the attention of the Wise Men to the sky several years before the real manifestation appeared, which caused them to leave their home in the East, and even when the sign is given, time must be allowed for the journey to Jerusalem.

Then the method based on the course of Abia, which the professor speaks so slightly of, does not simply depend on the statement of the Talmudic tractate *Bab. Taanith*, although that is accepted as sufficient by Edersheim, Geikie, and others, since it is supported by Josephus, but it also depends upon I. Chron. xxiv. 10-19, Ezra vi. 15-22, Neh. xii. 4, 17, I. Macc. iv. 45-59, and can be calculated without the *Bab. Taanith* tractate. The regular order of the 24 courses of the priesthood is known, each served for one week, the first course taking the first week of the year, and from the rededication of the Temple by Judas Maccabeus on the 25th of Caslen, 3834 A. M., they can be calculated year by year till we come to the year when Zacharias served. This calculation has been made by Petavius, Scaliger, Dimpleby, Totten, and others, and the result is that the course of Abijah, served in the month Bul, 20-26, 3995 A. M., or October 16-22, 5 B. C. Whether we calculate forward from Judas Maccabeus to Zacharias, or from the destruction of the Temple backward to Zacharias, the result is the same, and therefore is worthy of acceptance, and instead of clashing with the date of Herod's death, it makes that date agree with Hebrew chronology.

Professor Easton quotes Pullan's *Christian Tradition*, as stating that the first witness to the belief of December 25 as the birthday is Sextus, Julius Africanus, in A. D. 221. This contradicts other authorities, including Justin Martyr, A. D. 140, whom Professor Ramsay quotes on page 171 of *Was Christ Born in Bethlehem?* Pullan's book is good so far as it goes, but it is not large enough to treat fully, the vast subject with which it deals. Then as for Harnack's *Chronologie*, not including any writing of Telesphorus, there are other things we accept it does not include, and more will be discovered, not included in his work. I have no desire to criticise so great an authority as Harnack, but the scholars of Oxford University have done so, as for instance, Professor Sanday, Dr. Strong, and others. Even Professor Ramsay takes issue with some of his statements. Is it not possible that he has carried his principle of reduction too far and omitted some things which should be, and will yet be included in such works as his?

A few of Professor Easton's criticisms seem small, as for instance, "Quirinius" (not Quirinus). I used the form of Quirinus, because I found that form extensively used by standard authorities, and Fausset, in his *New Bible Cyclopaedia*, page 147, bottom of third column states that Quirinus is right and Quirinius wrong. Also the correction, "Dr. Edersheim, not Prof." I had seen Dr. Edersheim referred to in newspapers and magazines as a Professor at Oxford. The title page of his *Life of Jesus the Messiah* gives him as Grinfield Lecturer at Oxford University, and the Schaff-Herzog *Encyclopaedia* states that he was Warburtonian Lecturer at Lincoln Inn, London; also Preacher to the University of Oxford, and Lecturer in the Honours School of Theology, on Prophecy, in the same institution. That may not have made him a professor, but it is sufficient reason for the ordinary writer to call him such, and an excuse for my grievous error of calling him a professor.

In writing on the date of Christ's birth, it was not my purpose to go into the subject fully. The last four methods of ascertaining the date, were only referred to; hence they seem rather weak to Professor Easton. It is surprising what strength would be given to them, however, if they were dealt with fully. The professor thinks it is unprofitable to defend the actual historicity of the date; but many differ with him in that opinion, as the numerous letters in commendation of the article I have received, and the items of praise and satisfaction in various papers show. It was my plan simply to give a few reasons why we should accept the generally received date as that of the birth of Christ, and I think those who read the article will say the task was accomplished. It would be a great pleasure to deal with the subject fully, as it ought to be dealt with, but it is not likely THE LIVING CHURCH could spare the space to publish it. The matter is not an article of our Faith, yet it is well for us to know something about it and thus be able to form some opinion or belief concerning it.

Thanking Professor Easton for his criticism, I am,

Very sincerely yours,

Weymouth, Mass.

WILLIAM HYDE.

[This discussion is now at an end.—EDITOR L. C.]

"THE EVIL OF FRATERNAL SECRET SOCIETIES."

To the Editor of The Living Church:

AN article in your issue of February 18th, under the above caption, has attracted my attention, and dealing with an eminently practical question is worthy serious consideration. The question in a nut shell is: Does a priest increase or diminish his sphere of usefulness by joining one or more of the various fraternal organizations? There are several other questions introduced as bearing upon this main question, and some that ought to be noticed, and their fallacy pointed out.

The writer tells us that in his early priesthood he entered some of these societies for the purpose of winning men to the Church, and that he failed signally; that "in all the years of my membership, I have yet to name one man who has been brought into the Church by my influence through the various orders I joined. . . . It can't be done." The first part of this statement is so purely personal—a confession of his own failure—that it is not open for discussion; but the second—"It can't be done"—is at best but a matter of opinion; and I beg to suggest that the brother is mistaken; that it *can* be done, is constantly being done, and ought to be done *far more* than it is! Of course this is but my opinion—based upon personal observation and experience. Several of the most valuable vestrymen it has ever been my privilege to know, were brought into the Church through influences that had their origin in the lodge room; and from lessons of obedience and loyalty learned there, they were able (and willing) to render valuable assistance to their rector, and to understand that he was the head and di-rector of the parish! Perhaps the cause of the failure of which Mr. Bogert complains was not all in the lodge; he went in order to entice men into the Church (I use this form of statement because it is the way the average man would interpret his own words and declaration), and of course he failed. Proverbs i. 17. Had he gone in as an active, interested member, learned the lessons taught, practised them, shown the members wherein the real beauty of the ritual lay, and *why* ritual should be used in addressing the Almighty, had he done these things, it is almost certain that at least some of the members would have been led to ask for "further light" in the use and meaning of the Church's ritual. Surely, with thousands and thousands of men "of good standing" acknowledging the Fatherhood of God and the consequent brotherhood of men, and accustomed to a more or less ornate ritual in their meetings, it ought to be possible (and in my experience is more than possible) for the Church to show them "a more excellent way"! Of course we should all be most thankful if we could make all men see and appreciate the fact of the Father's love, of Redemption, of the Church as the Divine Means for carrying on the Master's work, and of the Sacraments, as the appointed means for saving each soul. But suppose we can not as yet get men to grasp this whole truth: Is it not something to get them to grasp even a small part of it? My good brother is quite right in saying that you frequently meet men who say that "this or that society is all the religion they want"; but he never knew any lodge ritual to *teach* this.

I am afraid that I do not quite understand just what he means by "the decline and disintegration of Protestantism"; for, judged by all those external indications by which alone man can judge, Protestantism is far from being on the decline, in spite of its disintegration. Perhaps the wish was father to the thought. It would be much wiser for us to open our eyes to the facts as they actually exist, and try to *meet* them, rather than cry "Peace, peace, where there is no peace": "Decline and decay in Protestantism, when there is no such decay"! There is a splendid field for good work for Christ and the Church, and so for humanity, in the various Fraternal Orders—if only the Church will put laborers in the field to work it! Let us use their half or fractional truths, let us show them where these are good, show them the moral duties which spring from these truths, show them how all lodge work and all lodge teaching is but a foundation for *morality*; and that the *spiritual* life and character must be built upon another and higher Foundation, namely, Christ; and that He has left the Church upon the earth for the express purpose of enabling His people to do this building, and so to worship Him as He would be worshipped!

Only one other thought in conclusion. If my good brother has ever used at a Christian's burial the prayer given at the bottom of page 288 of the Prayer Book (to me a most appropriate one, and therefore allowable under the rubric, page 298)—he has, no doubt, been severely criticised by "Episcopalians" of his congregation; yet if any of them had recently stood by the open grave of one of their lodge brethren, and had heard the

prayer: ". . . And may Almighty God, of His infinite goodness, at the grand tribunal of unbiased justice, extend His mercy toward him and all of us," it would have been an easy matter for the priest to point out that prayers for the dead are, in the best sense, a Catholic use, and not a copying of Rome!

The Rectory,

TROY BEATTY.

Athens, Ga., February 21st, 1905.

INSURANCE OF CHURCH PROPERTY.

To the Editor of The Living Church:

IN looking over again the recent issues of your paper, I notice the letter of Bishop Funsten, recommending (if advisable) the insurance of churches in a company to be formed and carried on by, or within, the Church: "Some plan for mutual protection, and thus save for other purposes the large cost for insurance."

There are too many difficulties in the way of any project looking to the organization of such a company to have the matter ever receive serious consideration. While it is true that the premiums paid on Church property aggregate a large amount, it is a mistake to suppose that the loss ratio is "small."

Every company has a Classification Department. All premiums received are classified, and to offset this, the losses paid are charged up to each class. And the companies at times give each other the benefit of their individual experience. All of which enters into the all important matter of making an adequate rate to cover the hazard assumed—that is, a rate sufficient to pay the losses and expenses of each class. Some years ago (for instance) the Hartford Companies found that the losses on paper mills were one hundred thousand dollars more than the premiums received, and farm property, from an insurance standpoint, has been unprofitable for years at any rate which could be obtained.

From this classification of risks it will be seen that the insurance companies can tell at once the amount of premiums received from, and the amount of losses paid on Church property. This record, carefully kept for many years, shows this business pays hardly a reasonable profit, and in this section of the country (the only figures I have at hand), the losses for 1904 paid by a leading fire company exceeded the premiums; they simply did the business "for fun."

Some years ago the South Congregational Church in this city was found to be on fire; the smoke coming out of the tower and the roof and being so far from the ground was difficult to get at. Before it was extinguished, tons of water had been pumped into the roof, which poured down into the body of the church. The Aetna, with three other companies, had each \$5,000, and while the building did not show much damage from the outside, it just took this \$20,000 to adjust the loss to the complete satisfaction of the committee who were appointed by the church to look after their interest. St. Patrick's Cathedral here in Hartford burned on a bitter winter night a few years ago, and was (practically) a total loss. The Aetna had \$15,000, which amount, with contributions from all the leading companies, rebuilt the edifice.

The parish church where I attend is valued at \$20,000, on which we carry 80 per cent. (\$16,000) insurance. The risk is written at an annual rate of 50 cents—two annual rates (1 per cent.) for three years, and three annual rates (1½ per cent.) for five years. The policies are arranged to come around (expire) at different times, making the average yearly payments about \$40.00. This insurance is taken care of by a committee, each paying his (or her) pro-rata share of the amount. We expect to keep these policies alive without failure. You will never be able to say something like the following about us:

CHURCH BURNED.—St. Mary's, In-the-Meadow By-the-Sea—burned to the ground. Nothing of value was saved except the sermon preached on Sunday on the Divorce evil, and which the rector had left in the vestry-room.

Coming at this time this is a very severe blow to this little band of workers, for there was not a dollar of insurance. They are left high and dry, so to speak, being now compelled to worship in the upper room of the silk mill. They turn in their extremity to their friends, asking the loving assistance, the kindly aid of their brethren from Maine to California, as they are anxious to get into a nice new church right off. All remittances will be acknowledged and should be sent to—

THE ASTORBILT SOCIETY FOR SAVINGS,

Who have kindly consented to act as Treasurers.

Josh Billings' "shure kure for burns" was "Insurents—it takes out the soreness and prevents information."

Hartford, Conn., Feb. 22, 1905.

CLARENCE BRYANT.

Topics of the Day

THE EUCHARISTIC SACRIFICE.

Question.—Does not the Doctrine of the Sacrifice of the Eucharist conflict with the Doctrine of the one, full, perfect, and sufficient Sacrifice of the Cross? Just what do you mean by a *sacrifice* in the Eucharist?

Answer.—Suppose we go back to first principles. The element of sacrifice is absolutely essential to the spirit of worship. Just as we endeavor to show our love for parents or brethren or friends by *giving* them something, by gladly putting ourselves to little inconveniences for their sakes, by surrendering cherished desires and possessions to show them our interested and thoughtful affection—so we try to express our love for God by giving *Him* of our substance or our time, by bending our wills to His desires and cheerfully devoting ourselves, body and soul, to all that may give Him glory and honor among men. This leads us to make our offerings to Him, of whatever sort they may be—just as children pluck a flower from some plant in the garden, something they themselves have cared for and tended, that they may give it to some loved friend or relative.

Such is the principle of sacrifice apart from sin. Through the Fall, however, it has become more than this: for what men should have presented in glad love and full communion with God, they must bring to Him now in penitence and shame, in the hope of restoring the fellowship they have lost and as a propitiation for the offences which have broken that fellowship. In all nations the world over, therefore, we find this new instinct of sacrifice as a means of securing the renewed favor of the deity. Corn and wine and oil and fruits and flowers are offered the offended divinity; birds and beasts are slain by thousands and burned, that the odor may be a sweet smelling savor for their god; human victims, even, are hurried to the altar, that their death may be the means of saving others. Horrible as the heathen sacrifices were, they witness to the natural religious instinct of the race, the endeavor of men to atone for sin and do worthy, sacrificing service for their deities.

When God therefore selected out of the nations a people for His name, He responded to this instinct of worship by authorizing a most elaborate system of sacrifices. What came now not in gratitude alone but as man's acknowledgment of sin, was taken by God, freed of all impurity, and used by Him to educate His people into a realization of the awfulness of sin, of their just separation from Him who is all-holy, and of the need of some better sacrifice that could make them unblamable and acceptable in His sight. This was the meaning of all the bloody offerings that made the Jewish temple, as some one has said, almost a great butchery; it was all intended to make men feel how dreadful sin was, and how much they needed some sacrifice and propitiation to place God and themselves at one again.

And then when the need was felt, God supplied it. The blood of bulls and goats could never take away sin; the efficacy of these sacrifices lay in their union with what was yet to come; their offering was continued as leading up to and preparing men to receive the one great sacrifice. God was waiting during these times of preparation, and finally He sent His only-begotten Son into the world to be the real propitiation for our sins. Christ, by His sacrifice on the cross, culminating a *life* of sacrifice and obedience, forever redeemed us from sin and death and gained for us the gift of everlasting life.

The sacrifice of the cross, however, while it was one, perfect, and sufficient, did not end on the first Good Friday; He who was priest and victim passed into the heavenly courts, and there perpetually pleads the merits of His earthly life and death, offering continually His blood shed for sinners. The writer of the Epistle to the Hebrews explains this heavenly oblation by its ante-type, the entrance of the high priest into the holy of holies on the Day of Atonement. As the Jewish high priest, when the victim had been slain, entered within the veil and offered the blood, sprinkling it on the mercy seat, so Christ entered into heaven itself now to appear in the presence of God for us, and there as our great High Priest to plead His blood, as of a lamb without spot or blemish, the Lamb slain from the foundation of the world. "Although He is forever seated there, as one whose toils are over, yet He is a 'priest upon His throne' and is perpetually engaged in presenting on our behalf

the life which He once for all laid down, and has taken again, and never needs to lay down from henceforth."

Now the same offering which our Lord makes in heaven is pleaded by His priests as they accomplish His service on earth. He instituted and ordained these holy mysteries as pledges of His love and for a continual remembrance or memorial of His death. Here at His altar, "we set forth His death, we lift it up on high, we magnify it as our only boast, our chief glory, our one hope. And in so doing the veil between heaven and earth is lifted, and we find ourselves one with Him in that ceaseless presentation of Himself for us in the inexhaustible virtue of His past suffering."

There have been endless discussions as to whether the offering of the Eucharist is to be connected with the heavenly oblation, or with the immolation of Calvary. Possibly the truth lies in the union of both thoughts. The one great sacrifice of the cross is lifted up on high by our Lord in heaven, and by means of that sacrament which He puts in our hands we plead it also on earth; and yet as the satisfaction of the cross lay in the obedience even unto death, so the gifts of the altar, the broken bread and the outpoured wine, mystically reproduce the dissolution of soul and body in which the passion of our Lord had its climax and close. When the priest at the altar breaks the consecrated bread and offers it, he lifts up the same broken body that hung on the cross, and re-presents the oblation of Calvary.

The Eucharist is a sacrifice, then—a commemorative and representative sacrifice, but a sacrifice nevertheless, in which there is a real offering. As the service of the Day of Atonement was incomplete if it stopped with the killing of the victim, and reached its perfection in the sprinkling of the blood and the pleading of the high priest within the veil, so Christ's sacrifice must be pleaded in heaven and offered for the souls of men on earth. Both actions are essentially sacrificial, and in their union man finds his cravings satisfied, and his restored union with God made possible.

One cannot close without showing the practical value of this thought. The Jewish high priest, when he went in unto the holy place, bore the names of the children of Israel on the breast plate of judgment for a memorial before the Lord continually. And our great High Priest, the Son of God, now gone to the presence of the Father to offer the avails of His sacrifice, bears on His heart our names, too. What He does in heaven He enables His priests to do here; and so every Eucharist, offered at His altar, may give opportunity for special remembrance, so that by offering it with intention the merits of our Lord's atoning death may be pleaded for each of us individually, and as petition after petition rises from the throne of grace each will plead for us all that Christ did and does, and each will become a means of special blessing. C. F.

A WINTER MUSING.

By DENIS J. SCANNELL O'NEILL.

AS winter unfolds his awful train, "vapours, and clouds, and storms," the contemplative observer of nature becomes habituated to views of the stupendous and sublime.

Verdant groves, variegated meadows, and radiant skies, are now succeeded by leafless woods, dejected wastes, and a frowning atmosphere. But while the inattentive perceive a dreary uniformity around, the penetrating eye of the rural student discovers many a varied aspect of beauty, which still invite to the most pleasing investigation. And, however paradoxical it may appear, he finds inexhaustible sources of serenity and delight in that mood of melancholy, musing on scenes of desolation which in common estimation would rather

"Deepen the murmur of the falling floods,
And breathe a browner horror o'er the woods."

In fine, in each vicissitude of the seasons, he still discerns the Omnipotent Creator, ever bountiful to man; and, whether the gentle gales breathe propitious in spring, or resistless storms ravage the earth in winter, his mind kindles with devotion, and even calls upon the inanimate world to join him in adoration.

"To Him, ye vocal gales,
Breathe soft whose spirit in your freshness breathes.
Oh! talk of Him in solitary glooms,
Where o'er the rock the scarcely moving pine
Fills the brown shade with a religious awe.
And ye, whose bolder note is heard afar,
Who shake the 'astonished world, lift high to Heaven
The impetuous song, and say from whom ye rage!"

THE LATE DEAN HOFFMAN.

A Memorial Biography of the Very Reverend Eugene Augustus Hoffman, D.D. (Ozon.) D.C.L., LL.D., Late Dean of the General Theological Seminary. By Theo. Myers Riley, S.T.D., Sometime Adjunct Professor of Pastoral Theology in the General Theological Seminary, Rector of St. Mary's, Tarrytown, N. Y., Honorary Canon of Milwaukee. In Two Volumes. Privately Printed at the Marion Press, Jamaica, Queensborough, New York, 1904.

In two octavo volumes Dr. Riley has presented this memorial, in which the person of the late revered Dean of the General Seminary seems again to stand before us. The work is a memorial rather than a finished biography. The author explains that it was written without the opportunity of making use of letters written by the Dean, so that that particular medium of insight into the innermost thoughts of his subject was not possible to him. There are within the pages of the volumes, copies of a number of letters written to the Dean, but unfortunately none of those penned by the subject himself.

After the pages treating of the earlier life of the subject, we have the interesting period of his Seminary days, in which the General Seminary, as it was in the period of the forties, is brought before our recollection. It was the day following the Carey ordination, and the Seminary faculty was decidedly "conservative," says Dr. Riley, with reference to the Seminary of these days, "was only incidental, and not at all formally considered." The course in theology was substantially concluded in "Pearson on the Creed" for the juniors; Beveridge or Brown on the Articles for the middle class, and "Magee on the Atonement" for seniors. It is interesting to note that at this period Mr. Hoffman visited the Virginia Seminary, and was "very much disappointed and displeased with the theology within it." His comments thereupon are quite interesting. Shortly after appears an extract from his diary showing the interest which he felt in Nashotah, through the visit of Mr. Breck to the General Seminary, and he expressed a wish that he himself might have the opportunity of offering his services for that missionary work in what was then the far West. In after years his interest in Nashotah was repeatedly shown.

Dr. Hoffman's first parochial work after his ordination was at Christ Church, Elizabeth, N. J., where he entered heartily into the work of building up, what was then almost unknown, a free church. He established daily services and the weekly Eucharist, and taught distinctly the Catholic Faith as he had learned it from without as truly as from within the Seminary walls. Brief rectorships at St. Mary's, Burlington, and Grace Church, Brooklyn, followed, in the course of which Dr. Hoffman was making his mark among the clergy of the Church, and, especially during the latter of these periods, he was indefatigable in bringing his people to higher standards in missionary work.

Dr. Hoffman then entered upon the important rectorship of St. Mark's, Philadelphia, and in the ten years then succeeding, being from 1869 to 1879, he carried on that notable work. The establishment of a workingmen's club, which for a number of years was in active operation and performed a splendid work, was one of his particular interests. He also formed the altar society, which still carries on its excellent work. He erected the magnificent reredos and stone altar and the rood screen, introduced the series of fine picture windows, and otherwise adorned the dignified edifice. He established the weekly Eucharist, as he had done in his first parish, and brought the parish up to a high standard of Churchmanship in the midst of a distinctly hostile school of thought.

It was during this period that Dr. Hoffman received votes for the bishopric of Wisconsin, in opposition to the candidacy of Dr. De Koven. But it is well shown by his present biographer that Dr. Hoffman in no wise felt the antagonism to De Koven's position that was claimed for him in Milwaukee, and the call of Dr. De Koven to the rectorship of St. Mark's on the resignation of Dr. Hoffman is said to have been the logical sequence of the teaching of the latter. While suspicious of what went by the name of Ritualism, Dr. Hoffman was a thorough Catholic in principle and a lifelong admirer of De Koven.

We come then to the monumental career of Dr. Hoffman as Dean of the General Theological Seminary, in which he performed his greatest service to the Church and of which the entire group of buildings at the present time may be said to be a memorial. The growth of the General Seminary in intellectual and spiritual culture, from the day of little things when the late Dean was himself a student, had indeed received a decided impetus during the administrations of Dr. Forbes and the present Bishop of Springfield. This growth, however, was largely increased during Dr. Hoffman's long tenure of office, while the increase of the material fabric, due very largely to his own generosity, practically amounted to the rebuilding and reorganization of the entire work.

Perhaps the most interesting portion of the work is the able critique of the "Personal Characteristics" of Dr. Hoffman with which the second volume of Dr. Riley's work closes. In spite of the limitations which, as we have suggested, make this rather a memorial than a complete biography, it is a notable accession to the historical literature of the Church and one for which many will be truly grateful.

Literary

"Bethink Yourselves!" By Leo Tolstoi. Boston: Ginn & Co. 1904.

We are apt to feel that Count Tolstoi is something of a *poseur*, and it is undoubtedly true that all men who are much in the public eye become histrionic. Yet whether the old noble, who loves to dress like a peasant and have himself sketched by pen and pencil in bare feet, poses or not at times, the words of the pamphlet that is before us ring true, and they ought to ring loud in the ears of those heartless Tsars, Mikados, Ministers, Bishops, priests, generals, editors, speculators, or whatever they may be called, who have wantonly sent others to the shells and bullets of the opposing forces in the Russian-Japanese war, but who do not like to go, and who will not go, to war themselves.

The vanity and sinfulness of war has never been more fully exposed than it is in this sermon, for Count Tolstoi preaches in the booklet before us a sermon that is hung upon a text. He shows, as all men know in their saner hearts, how antagonistic to the doctrines of Christianity and Buddhism is the slaughter of mankind because of gain, or hatred, or revenge; and yet, he says: "The Russian Tsar, the same man who exhorted all the nations in the cause of peace, publicly announces that, notwithstanding all his efforts to maintain the peace so dear to his heart (efforts which express themselves in the seizing of other people's lands and in the strengthening of arms for the defence of these stolen lands), he, owing to the attack of the Japanese, commands that the same shall be done to the Japanese as they have commenced doing to the Russians—i.e., that they should be slaughtered—the Japanese Emperor has proclaimed the same thing in relation to the Russians."

But the most terrible arraignment of those who make war, and a showing up of their heartless cynicism, is seen in a conversation reported between the Adjutant Vilijinsky and Marshal Dibitch. When, in 1830, Vilijinsky said that if a certain course should be persisted in, in the affairs of Poland, much blood would be shed, and that there would be many unfortunate victims, Dibitch replied: "I do not think so, at most there will be ten thousand who will perish on both sides, that is all."

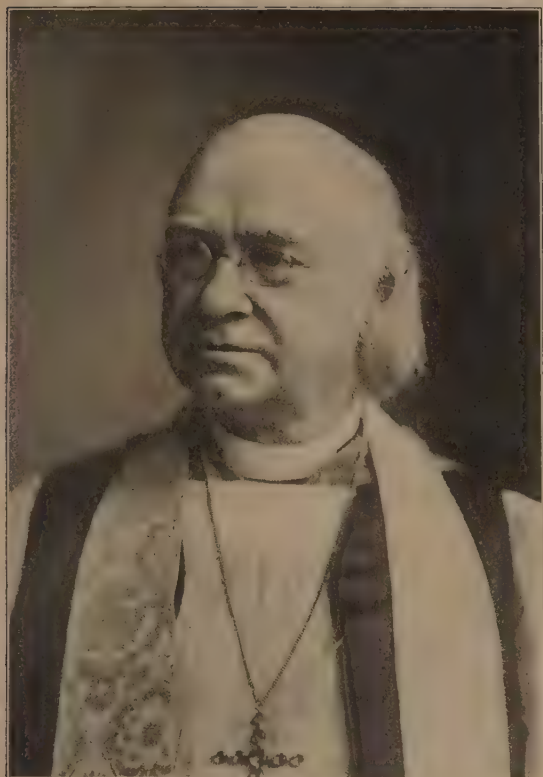
We have often wondered when would the people cease to offer themselves, or to suffer themselves to be offered by others, upon the horrid altars of the gods of war? When will the poor and insignificant see how foolish they are to play the game for the ambitious, for those who bring about wars in order to gain riches or glory? They lose their lives and impair their health; they often leave their families in misery and despair, and afterwards, if they return, they have to pay the cost of the war by their toil and savings. Contrast the home-coming of the simple soldiers with the triumphant return of the generals; compare the honors and the grants of land and of money conferred upon the latter with the pensions granted to the former. It is time indeed that we should bethink ourselves, for we know that it is "not agreeable to God that we should kill our fellow-men"; we dare not aver that they who do so through ignorance and compulsion shall be condemned; but surely they who compel men to kill their fellows or who have wantonly brought about a state of affairs that has made war the logical outcome of their acts, cannot otherwise be judged than as guilty at the bar of humanity, at the bar of the most high God.

WILLIAM PRALL.

The Evidence of Things Not Seen. By J. A. Fleming, F.R.S.S. London: Society for Promoting Christian Knowledge. New York: E. S. Gorham. Price, 30 cents net.

Professor Fleming, in this small volume, has collected together and briefly reviewed some of the main arguments which support the conviction expressed by Sir Isaac Newton in the memorable words of the *Principia*—"the whole diversity of natural things can have arisen from nothing, but the ideas and will of one necessarily existing Being, who is always and everywhere God, Supreme, Infinite, Omnipotent, Omniscient, and absolutely perfect." The evidence is first sought in the phenomena of nature. In the second part the sphere of Revelation furnishes the facts to illustrate the main points of the book. A good deal of scientific data is compressed within the covers of this small book, which is a useful contribution to apologetic literature of a popular character.

THE REPORT of the English Church Congress of 1904, held at Liverpool, has just been published. It discusses, exhaustively, many topics of immediate importance, among others the "Decline in Church Attendance," "Intemperance," "The Problems of Poverty," "Supply of Candidates for the Ministry," "Ethics of Commerce," "Church Unity." Thomas Whittaker will supply the American market.



RT. REV. WM. EDWARD McLAREN, D.D.,
Late Bishop of Chicago.



RT. REV. C. P. ANDERSON, D.D.,
Bishop of Chicago.



BODY OF BISHOP McLAREN LYING IN STATE—CATHEDRAL OF SS. PETER AND PAUL, CHICAGO.
[See page 608.]

The Family Fireside

THE SNOWDROP'S SONG.

"We're never unhappy we Snowdrops, for lo!
 E'en under the sod we are growing, we know.
 So when dark are the days, most wintry the weather,
 We just cuddle down close and whisper together,
 It's all right as it is, 'till with its warm glow,
 Love opens the way, and we rise thro' the snow."
 ISABELLA K. ELDELT.

THE WORDS OF A BOOK.

TIMOTHY sat on the worn doorstep, waiting for his father; the softness of the early spring morning was sweet to him as his mind lingered with keen pleasure on the long day before them. The kitchen window stood open, and Johanna's voice rang sharp in the boy's ears as she bustled about, busily putting up the generous lunch he would enjoy later.

"Yes, 'tis Mis' Higbee's birthday," Timothy heard her say, in response to a remark of his father's, "but she's so set 'bout not keepin' 'em, I ain't goin' to try. Why! long as I've lived with her, she's never let on she had a birthday; an' it's a pity, come to think 'bout it, fur she's missed a lot o' little things we might a done to pleasure her."

Timothy's thoughts turned to his grandma. Stern and cold, she had never invited his affection; she was law and justice, little else to the boy who suddenly longed to reach her with his love of service.

He left the doorstep, and ran hastily into the garden. At its farthest end, the remains of an old log house marked the spot where his grandma had lived years before, and on its south side grew a great lilac bush of her planting. High up, among its gnarled, ancient branches, a vigorous new growth lifted proudly aloft two exquisite bunches of plummy, half-opened flowers. Their odor had betrayed their presence to Timothy the day before, and now, led by a new, strange impulse, he climbed up and gathered blossoms so often loved as reminders of the past, and carried them back to the house.

Mrs. Higbee always breakfasted alone in her own sitting-room, and Timothy, half afraid, knocked softly at its door, then entered in response to her sharp word of greeting.

"Here, grandma," he said, tremulously, not daring to lift his eyes to the astonished old face turned wrathfully toward him, "I brought you some lilacs that grewed on the bush by the old house, an' I wish you a happy birthday." He laid the flowers on her breakfast table, and without a word more stumbled awkwardly from the room.

Mrs. Higbee watched him with strange curiosity. He was very like a useless machine, in her estimation; as time passed he might be worth something, but a boy, according to her reasoning, was almost worthless. She still regarded her son Stephen, Timothy's father, in the same light, and ruled him as she had always done, with rigid sternness. Now the years were making their marks on the tent she dwelt in, and glimpses of something she had missed came to her as she watched Timothy's ways with his father. Foolishness, she called it—and yet it gave her a queer ache in her lonely old heart.

The lilacs filled the room with their sweetness. The last time they had done so she had gathered them herself from the old bush and brought them in to lay in her husband's quiet hands. In all of the years between she had never gathered a flower; never stopped to enjoy or to admire one of God's autographs. Now something in the cheery blossoms bridged the years and carried her back to the days when her childhood's wilful waywardness was only kept in check by her mother's watchful care.

"He ain't so bad, after all," she murmured, getting up to put the lilacs in her cherished luster pitcher, "an' when you mind how his mother died so long ago—he's pretty good—considerin'; her first stir of motherly feeling for the boy left in her care.

Johanna found her strangely quiet when she came in to clear the table. "I most missed her scoldin'," she declared later, in the seclusion of the kitchen, "an' I'm set with wonder how she got them laylocks. Ain't flowers queer things," she mused, rattling her dishes. "God must a made 'em to do some o' His work we ain't fit fur; or mebbe we're too world-sharp to

do right. Now, Mis' Higbee's got some sort o' touch from them laylocks, talkin' forever never give her."

Johanna's keen eyes had discerned the lines of new emotion in Mrs. Higbee's set face, the first faint signs of a break in her heart's winter. During all the years of Timothy's life with her, she had never in one day turned her thoughts so often to him as she did in the soft peace of that spring morning while the fragrance of his lilacs sharpened her memory, and she admitted, with a bitter pang, "The boy is surely beginning to look like his grandfather."

Stephen Higbee accepted all of his mother's ways as something unalterable, even when they hurt him for the boy he loved, and regarded them with quiet, staunch loyalty. The day before he had mildly suggested the desirability and advantage of letting Timothy attend the spring term of school; and ever since had pondered over ways and means of compensating him for her emphatic denial.

"The boy'll git his head filled with nonsense soon 'nough," was her verdict, "an' if he's ever goin' to 'mount to anything, he can pick up all the learnin' he needs in the winter terms. What he don't, you can teach him," she added, with a quick, conclusive nod of her white head toward her son, who had given far more of his time to study than she considered profitable or at all necessary.

Timothy, working by his father's side, had no idea of the revolution going on at home. A shade of fear at the thought of his boldness crossed his mind at times, but the joyousness of spring, and a latent ambition to accomplish a man's work filled his mind to the exclusion of much else.

The next day he carried an offering of violets; six perfect ones, tied with a wisp of grass. His diffident, "Here's some v'lets, grandma, I picked 'em fur you down by the brook," held little to suggest the thought:

"God does not send us strange flowers every year,
 When the spring winds blow o'er the pleasant places,
 The same dear things lift up the same fair faces.
 The violet is here."

Still, in some strange way it reached the old woman's heart as she gazed at the clear blue faces Timothy laid timidly on her lap.

She put her trembling hand on the boy's sun-scorched hair.

"I'm glad to get 'em," she said, half sadly, "for your grandma had a trick o' bringin' me flowers, an' he liked v'lets. Ain't your father waitin' for you while you're foolin' here?" she questioned, sharply, with a sudden resumption of her old commanding air.

"Yes'm; no'm; I mean, I s'pose he is," Timothy laughed; "but, grandma, I'm glad you like 'em, an' I'll bring you lots more next time"

The violets were an added mystery to Johanna, and she made repeated errands into Mrs. Higbee's room to see if they were real. "They're sure 'nough poseys," she confided to the cat, "an' more 'an that, I believe grandma's sproutin' some sort o' tender shoots herself."

The lavishness of spring soon supplied Timothy with all the flowers he could gather. He kept his grandma's room sweet, and bright with them without a protest from her. Johanna soon discovered his agency, and called his father's attention to it, but both held their peace to the boy.

"It's jest like a shy thing makin' friends," Johanna said, softly; "every day they creep a little nearer, an' a little nearer, an' some day, when He's ready, God will shake 'em close together."

Stephen's worn, anxious face glowed with tenderness.

"If anyone can reach mother, Timothy can," he said, quietly. "He's growing more like his grandfather every day of his life; and she must see it. He's a real good boy."

Johanna remembered the years Mrs. Higbee had wilfully failed to see anything good or pleasant in the boy, and sighed.

"She's been a long time gettin' her eyes open, but I most do think they're beginnin' to glimmer a little at last," she said, quaintly.

Life suddenly sweetened to Timothy. He whistled softly over his work about the house, and grandma failed to tell him to keep still. He spoke to her without fear, and sometimes even asked her a question. Johanna paused in the midst of her work one day, astonished at the sound of their laughter.

"Earthly Paradise!" she exclaimed, "if he's got her to laughin' the end's surely near."

Timothy began to take little privileges and liberties. The flat, stone step outside of grandma's sitting room door had always been an unattainable place of delight, as Timothy longed

to make himself comfortable on it with his book. He had never dared to venture, until restless in the quiet of a warm Sunday afternoon, he suddenly remembered the pleasant, shady step, and hurried there.

Mrs. Higbee was just inside of the open door, in her great rocking chair. She was growing very feeble, and, realizing it, felt desolate and sad.

Timothy's sharp eyes saw something in her face that filled his tender heart with sympathy. He ran to the flower-bed at the end of the old house and gathered a bunch of lilies of the valley.

"Grandma," he panted, as he hurried back to the step, "grandma, mebbe you'd feel better if you'd smell these. They're mighty sweet," he added, earnestly, as he handed them to her.

"What book's that in your pocket, Timothy?" she asked, quickly, as she took the flowers.

"Ain't it grandpa's?" he responded, pulling a little, well-worn copy of the Psalms from his pocket and passing it to her. She turned the leaves with trembling hands.

"Where did you get it? Who gave you this book?" she cried, fiercely.

Timothy regarded her with anxiety; love was filling his heart and casting out his old spirit of fear, so his thought was all for her.

"I found it in the barn," he began. "I was up in the loft one day, an' I found it on a beam near the end winder. It was all dusty, an' when I wiped it clean an' took it to father, he 'most cried, an' said 'twas grandpa's, an' that he used to sit by the loft winder, a readin' it."

Tears filled grandma's dim eyes as Timothy crept closer to her, and added, confidentially:

"Grandpa must a knowed the most o' 'em psalms, fur he's marked the ones he learned, so father an' me's tryin' to learn 'em all, too."

"Sonny," Timothy had never heard that name or tone from his grandma before; "Sonny," she repeated, "tell me the one you're learnin' now. Wait!" she cried, hastily, "go bring your father to me first."

Stephen Higbee came, wondering, until a piteous look in his mother's wrinkled, old face enlightened him. He stooped and kissed her tenderly.

"I'd told you about the little book, but I thought 'twould make you feel bad," he said, simply. "Now, Tim, grandma wants to hear the psalm you have learned to-day."

Timothy brought a low stool, and placing it at grandma's feet, seated himself there. Then, with his hand in hers, he began:

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." His fresh, young voice repeated the precious words, rich in promise, clearly, and when he reached the last verse: "With long life will I satisfy him, and show him my salvation."

Grandma's tears were falling softly, while her lips curved in the sweetest smile he had ever seen, for Timothy had found his way into her self-tired, old heart.

LITTLE ANOPHELES AND HIS TWIN BROTHER.

By CAROLINE FRANCES LITTLE.

IT is difficult to believe it possible that the stylish, little A-noph-e-les is really intent upon mischief, as we see him, dressed in his smart suit of brown, with gray rings around his slender legs, airily waving his two gauzy wings, and humming a merry song, as he flies gaily about us on the warm summer evenings. Yet it is only too true.

To the casual observer, he is as innocent as his plain mosquito-cousin, called *Culex* by the scientists, whose bite, beyond a slight annoyance, is harmless, but alas his sting produces the dreaded malarial-fever in the unfortunate victim whom he honors with his attentions.

It used to be thought that malaria was contracted by living near low, marshy lands, or stagnant waters; but now it has been proven that the disease is caused by the bite of *Anopheles*, who always delights in choosing his residence in such a vicinity. The fiat has gone forth that he and his immediate family must step down and out, and hence scientists are trying to find some way by which he may make his adieux to the world, and retire gracefully, in order that those areas where malaria is prevalent may become desirable for our homes.

When the little lady *Anopheles* wishes to start a nursery she carefully lays the eggs in masses on the surface of marshy

ponds, or stagnant waters; when the babies are hatched, they live for a time as wrigglers, or larvae, in the water, feeding upon the substances which gather on the surface. They come up from time to time to breathe the air, before they are transformed into the full-grown mosquito.

There are certain methods now in use for their extermination. One is the draining of the marshes; another is the spreading of crude oil on the water, and is purely mechanical, for it forms a coating, and when the babies come up to breathe they cannot reach the air, and so fall back and die. In localities where the malaria was very prevalent, this method has been tried with great success, and during the summer following the experiment, very few, if any, of the happy, jolly little fellows were in evidence.

In ponds where neither of these methods is desirable, another effective means for depopulating the nursery of *Anopheles* is the introduction of certain fish who feed upon them. The Gold-fish, Stickle-back, and others are very well pleased to add to their menu, as a side-dish, these objectionable larvae.

Anopheles is not the only naughty mosquito in existence; there is another, his twin brother, who is fully his equal in everything that is reprehensible, and to him has been given the high-sounding name of *Ste-go-nia*, *fascia-tor*.

When one is inclined to complain at these long titles, it must be remembered that scientists are obliged to give Latin names, so that they will be the same for a French, Russian, German, or English student, for in all branches of science a universal language is necessary.

The little *Stegonia* is the bearer of yellow-fever, that scourge which carries off so many men, women, and children in our Southern cities.

If this mosquito should on a certain day bite a person ill with the fever, and on the next a healthy one, no harm will ensue, for it is not until the twelfth day after the insect is infected that he can impart the poison to others.

Whenever a case of yellow-fever appears, the person must be carefully screened so that the eager little *Stegonia* cannot be admitted, no matter how often he may knock at the door. If every precaution is taken, the chances are that the disease will not spread, for the experiments in Cuba have proved that it is not communicated by seeing or touching the patient; for, as physicians say, it is neither infectious nor contagious.

In all houses, screens or nettings should be provided for the doors and windows, to prevent the entrance of this unwelcome guest and his comrade, for they are very persistent callers, and people should also avoid being bitten when out of doors. Innocent as a mosquito may look, only those who know the characteristics of the various species can tell the common little *Culex*, who hums and bites, and makes the nights unpleasant, from his cousins, the naughty, poisonous twins, *Anopheles*, *punctipennes*, and his brother *Stegonia*, *fasciator*.

NEEDED CAUTION TO BUSY MOTHERS.

When this busy housewife and mother told me of her environments, and asked for an easier, better method of sweeping (as this duty seemed to tire her most), I thought I read between the lines, that you needed caution. You are overworking yourself. To be able to sweep less is the idea, and I am glad to tell you of a way which will release you from the daily sweeping of rooms. The dust is hard upon the throat and lungs, as well as the labor of sweeping, which tires one's back and gives many women a pain in their side.

This method was taught me by a very excellent manager, and it certainly lessens the work of sweeping, and yet your rooms are beautifully clean. First, you must keep a clean or new broom on hand for your best carpets. Then fill a pail full of soft rainwater and add enough pearline to make a good suds, and dip your broom into the suds—just making it damp (not wet)—then sweep a width at a time until it is free from dust and perfectly clean. Just as soon as the water becomes dirty, throw it out and get fresh, and keep this up until you have finished one room, and it will look like you have had a spring cleaning. Sweep one room a day thus until you make the rounds, and you will not have to sweep it again for a week.

KENTUCKIENNE.

PEOPLE should be guarded against temptation to unlawful pleasures by furnishing them the means of innocent ones. In every community there must be pleasures, relaxations, and means of agreeable excitement; and, if innocent are not furnished, resort will be had to criminal. Man was made to enjoy as well as labor, and the state of society should be adapted to this principle of human nature.—W. E. Channing.

Church Kalendar.



Mar. 5—Quinquagesima Sunday.
 " 8—Ash Wednesday. Fast.
 " 12—First Sunday in Lent.
 " 15—Wednesday. Ember Day. Fast.
 " 17—Friday. Ember Day. Fast.
 " 18—Saturday. Ember Day. Fast.
 " 19—Second Sunday in Lent.
 " 25—Saturday. Annunciation B. V. M. Fast.
 " 26—Third Sunday in Lent.

Personal Mention.

THE Rev. RODNEY J. ARNEY has resigned the rectorship of St. Paul's Church, Seattle, Wash., and taken charge of missions in the White River valley with headquarters at Kent, Wash.

THE Rev. MORTON A. BARNES of Waterbury, Conn., has accepted the rectorship of Christ Church, Fairmount, West Virginia, and after March 1st should be addressed at that place.

THE Rev. A. H. BROOK of La Grange, Ga., has accepted a call to St. Peter's Church, Nellig, Neb.

THE Rev. C. E. BYRER of Mechanicsburg has been elected rector of the Church of the Good Shepherd, Columbus, Ohio.

THE Rev. A. E. CORNISH of Charleston has declined a call to St. John's Church, Florence, S. C., and remains in his present work.

THE Rev. J. H. FORTESCUE-COLE, late of Perry, Ohio, is now settled in charge of St. John's Church, Mauston, Wis. (Dio. of Milwaukee).

THE Rev. JOHN DAVIS, D.D., has accepted a call to the rectorate of St. Paul's Church, Palmyra, Mo. His address will continue to be 318 North 7th St., Hannibal, Mo.

THE Rev. JOSEPH FLETCHER has resigned his position as principal of the Hannah More Academy at Reisterstown, Md., to take effect in June.

THE Rev. T. H. GILBERT of Darlington, Wis., will remove on March 1st to Moor, Iowa.

THE Rev. SAMUEL T. GRAHAM of Mount Vernon, N. Y., has resigned his rectorship.

THE Rev. J. ROCKWOOD JENKINS has resigned as rector of Trinity Church, Bridgewater, Mass., and will have charge of work in Chadron, Neb., which will be his headquarters, and at Gordon, Crawford, Harrison, and Fort Robinson.

THE Rev. A. C. JONES of Cleveland, Ohio, is called to the rectorship of St. John's Church, Portage, Wis.

THE Rev. H. G. LIMRIC of Sidney, Ohio, has received a call to St. Jude's Church, Monroe City, Mo.

The address of the Rev. H. M. RAMSEY is changed from Marburg, Germany, to La Grande, Oregon, where he will be temporarily.

THE Rev. Dr. A. F. SCHEPP, of Detroit, has accepted a call to Trinity Church, St. Charles, Mo.

THE Rev. BERNARD SCHULTE, D.D., has been transferred from the Diocese of Pennsylvania to that of New York, and is at present priest associate of the Church of the Redeemer, New York. Residence, 295 Central Park West, New York City.

THE Rev. R. H. SCOTT has been appointed assistant at Christ Church, Brooklyn, N. Y.

THE address of the Rev. JAMES W. SMITH has been changed from El Reno to Enid, O. T.

ORDINATIONS.

DEACON AND PRIEST.

CHICAGO.—On St. Matthias' day, February 24th, at the Cathedral, by the Bishop of the Diocese, E. C. GRAY to the diaconate and the Rev. F. S. DAYTON to the priesthood. The former was presented by the Rev. Wm. C. De Witt and the latter by the Rev. E. A. Larrabee, who was also the preacher.

PRIESTS.

NORTH DAKOTA.—On the 22nd of February, in the Memorial Church of Our Saviour, Langdon, the Rev. GUY POMEROY BURLESON. The ordinand is the youngest son of a clerical family of five brothers, four of whom are in the District of North Dakota. Bishop Mann ordained the candidate, who was presented by the Rev. E. W. Burleson of Jamestown. Dean H. L. Burleson of Fargo preached the sermon, and the Rev. J. K. Burleson of Grand Forks, together with the two other brothers above mentioned, united with the Bishop in the imposition of hands. This service gained added solemnity from the fact that the day was the eighth anniversary of the death of the candidate's father, who was for thirty-three years a faithful missionary of the Church.

The Rev. Guy Burleson remains in charge of Langdon and adjacent points, where he is doing excellent and faithful work.

DIED.

BRADFORD.—On February 12th, 1905, in Bel Air, Md., JANE BOND BRADFORD, daughter of the late Governor Augustus W. Bradford of Maryland and Elizabeth Kell Bradford.

HILLS.—SARAH, daughter of John and Adriana M. Dows, widow of the Rev. George Morgan HILLS, D.D., and mother of the Rev. John Dows HILLS, Reginald HILLS, and the Rev. George Heathcote HILLS, entered into rest at the residence of her eldest son, Christ Church Rectory, Oil City, Pa., on Septuagesima Sunday, February 19, 1905.

The burial office was said by her sons on Thursday, February 23d, in St. Mary's Church, Burlington, N. J., of which her husband was rector for twenty years, and the interment was made beside his body in St. Mary's churchyard. "Her children arise up and call her blessed" (Prov. xxxi. 28).

JEWETT.—At his home in Seattle, Wash., February 6th, WILLIAM HENRY JEWETT, son of the late Dr. Pliny Jewett of New Haven, Conn.

MEMORIAL.

THE LATE BISHOP OF CHICAGO.

ACTION OF THE CHURCH CLUB OF CHICAGO.

The death of the Rt. Rev. WILLIAM E. McLAREN removes from the Church at large a strong Christian character, from the Diocese of Chicago an earnest, faithful, and wise leader, and from the Church Club one of its founders, always useful, interested, and helpful members. From the inception of the Church Club in Chicago, its growth and usefulness has been inspired by his thought and interest. We deeply feel and mourn his loss, but glory in the example of his upright, courageous, Christian life.

In his unswerving loyalty to the doctrine and teaching of the Church, his Apostolic conception of the dignity and sacrifices of the episcopal office, his thoughtful, gentle, though firm, leadership in all of the Church's activities, his loving devotion to the Master whom he followed, and his fellow-man whom he served, his ripe scholarship and unselfish life, combining gentleness with firmness, devotion to his trust with an ever earnest desire to promote its welfare, he endeared himself alike to men of all shades of thought and Churchmanship, and furnished an example of a high ideal of Christian life and attainment that we may do well to emulate.

Resolved, As a slight token of our esteem, the portrait of the Bishop in the Club rooms be draped in mourning for thirty days, that its officers attend the funeral services in a body, that the sincere and heartfelt sympathy of the Club is hereby extended to the family, to whom a transcript of these minutes be sent, and copies forwarded to *The Diocese*, *The Churchman*, *The Living Church*, and *The Church Standard*, for publication.

WILLIAM BINGHAM CLARKE.

At a meeting of the vestry of Grace Church, February 26th, 1905, the following resolutions on the death of WILLIAM BINGHAM CLARKE were adopted:

In the death of William Bingham Clarke, for eighteen years a vestryman and for twelve years Junior Warden of Grace Church, Kansas City, this parish sustains a sore bereavement.

A life-long and devoted son of the Church, he was ever foremost in all good works, bringing

to the discharge of his important duties, in the Diocese and in the parish, the same unstinted energy, rare conscientiousness, and sound practical wisdom which made him a power, both in the narrower sphere of his own business calling and in the wider field of public life.

The unsought eminence which he achieved in the community, as a man and a citizen, necessarily created new and ever increasing demands upon his time and strength; but with all of these manifold activities he never abated his devotion to the Church of the Living God or to works of Christ-like mercy and charity. Indeed, every good cause, whatever its name or purpose, found in him a strenuous supporter, a faithful and energetic advocate.

The rector and vestry of this parish desire to place on record, as a memorial of their late associate, and in testimony of the gratitude, the love, and the esteem in which they treasure his memory, this simple tribute to his sterling worth.

While we realize with deep sorrow our great loss, we bless God's holy name for the example of His servant's noble life; an example which we are privileged to keep before us as a constant reminder of our own duty to the Church, an inspiration of energy and courage for the discharge of the responsibilities in which he shared.

We offer to his bereaved family assurance of our most tender sympathy, and pray that our Heavenly Father may comfort them in the hour of their sore trial.

It is ordered that this minute be inscribed on the records of the vestry; also that copies be inserted in the daily papers of Kansas City and in the Church papers, and that a copy be sent to the family of Mr. Clarke.

THEODORE B. FOSTER,

Rector.

E. M. CLENDENING,

Secretary of the Vestry.

MISS ELIZABETH ANNE RAMSDALE.

At Hoosac School, Hoosac, N. Y., early in the morning of Friday, February 10, 1905, after a brief illness of only one week, this faithful servant of her Lord and Master passed to her eternal rest.

The announcement of her death will be read with sorrow by a wide circle of those who loved and admired her.

Besides the near relatives who have known her in her home life at Saratoga Springs and at Albion, N. Y., she has gathered into a strong bond of affectionate friendship a large number for whom and with whom she has lived and worked.

There are dear and lasting friends won to her from her life of twenty years at Racine, under the saintly De Koven, from her ten years association with the Sisters of St. Mary at the House of Mercy in New York, and from her last sphere of activity here at Hoosac School. Since her death, letters of inquiry and loving admiration of her character have been received from all parts of the country—from those who mourn her loss and who wish to testify to their gratitude at having known her and for having been helped and uplifted by her strong personality and consistent example. Strength was, indeed, one of the most marked characteristics of this noble woman. She had a combination of qualities which is rarely found in these days.

She was strong in her loyalty to the Church and to all with whom she was connected, strong in the discipline, orderly habits of her daily life and regular and devout in her attendance at the Holy Eucharist and other services in God's House. Her ruggedness of character and great common sense, her courage and devotion to duty combined with a deep warmth of affection and truest sympathy, made her an unusual woman for any time or any work.

But in dealing with the young, and especially with boys (as those who have come under her influence both at Racine and at Hoosac as well) she was most successful.

"Her works do follow her" in the many lives which have been strengthened and helped by her blessed influence and example.

"May her soul rest in peace and may light perpetual shine upon her!" E. D. T.

WANTED.

POSITIONS OFFERED.

WANTED.—Priest assistant at Church of the Holy Cross, New York, for four months from middle of March. VICAR, 300 E. Fourth St., New York.

POSITIONS WANTED.

A PRIEST, with very considerable experience of work in London and elsewhere, desires change of work to some large centre in America or Canada. Oxford M.A.; 36; musical, thoroughly efficient organ, choir. Earnest preacher. Bishop's permission. Highest testimonials. Substantial salary desired. Or foreign chaplaincy. CLERICUS, *Church Times* Office, Portugal St., London, W. C., England.

ORGANIST AND CHOIRMASTER desires position. Many years' successful experience in training boys. First-rate testimonials. Good organ and choir material essential. "M," 149a Tremont St., Boston, Mass.

WANTED—By a deaconess with experience and best references, a position to do parish work. Address: X. Y. Z., LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER (Churchman) desires position May 1st. Recital-player and successful choir-trainer. English Cathedral trained, hard worker. Good organ and teaching ground essential. Highest references and press notices for past fifteen years. Address "DEGREE," LIVING CHURCH, Milwaukee.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to THE JOHN E. WEBSTER CO., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES REQUIRING ORGANISTS AND Choirmasters of the highest type of character and efficiency, can have their wants readily supplied at salaries up to \$2,500, by writing to the JOHN E. WEBSTER & CO. CHOIR EXCHANGE, 136 Fifth Avenue, New York. Candidates available in all parts of the country and Great Britain.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, Montrose-on-Hudson, N. Y.

TRAVEL.

EUROPE.—Special Scenic Summer Tour only \$315. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. TEMPLE, Watertown X, Mass.

OFFICIAL NOTICE AND APPEAL.

"Help us to help each other, Lord,
Each other's cross to bear;
Let each his friendly aid afford,
And feel his brother's care."

Convention of 1895.—"We earnestly recommend that stated offerings shall be made for this fund annually on Quinquagesima Sunday or on the Sunday nearest thereto that may be convenient."

We give to Missions, which is the work of the Church; let us also give to the General Clergy Relief Fund, which is for the pension and care of the workers of the Church.

To give to send men to the front is good, but "pure religion and undefiled" does not forget those who have also been at the front.

Over 450 are on our lists. Multiply 450 by "a living" and realize the need.

THE GENERAL CLERGY RELIEF FUND, The Church House, 12th and Walnut Streets, Philadelphia, Rev. ALFRED J. P. McCLURE, Assistant Treasurer.

"For all Thy reverend servants, Lord,
Who long have served and bravely borne,
Who well have taught and wrought Thy word,
Whose virtues still Thy Church adorn,
We bless Thee, and implore Thy grace."

P. S.—Be sure your offering is sent, "General Clergy Relief Fund."

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,

General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

AN APPEAL.

Will any church having any disused Church furnishings, such as altar, lectern, etc., suitable for a small church, kindly communicate with W. J. CAPRON, Prospect, N. Y., Trustee St. Andrew's Mission, Trenton, N. Y.

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

The Bible: Its Origin and Nature. Seven Lectures Delivered before Lake Forest College on the Foundation of the late William Bross by the Rev. Marcus Dods, D.D., Professor of Exegetical Theology in New College, Edinburgh. The Bross Lectures. 1904. Price, \$1.00 net.

The Outlines of the Life of Christ. By W. Sanday, D.D., LL.D., Litt.D., Lady Margaret Professor and Canon of Christ Church, Oxford, Hon Fellow of Exeter College, Fellow of the British Academy, Chaplain-in-Ordinary to the King. Price, \$1.25 net.

LONGMANS, GREEN & CO. New York.

Gaudium Crucis. A Meditation for Good Friday upon the Seven Words from the Cross. By Walter Lowrie, M.A., Assistant Minister at Emmanuel Church, Boston. Price, 90 cents net.

Christian and Catholic. By the Right Rev. Charles C. Grafton, S.T.D., Bishop of Fond du Lac. Price, \$1.50 net; by mail, \$1.65.

THE YOUNG CHURCHMAN CO. Milwaukee.

The Temple of His Body. Being Good Friday Addresses on the Seven Words from the Cross. By Edward Allan Larrabee, S.T.B. Price, 60 cents; postage, 5 cents.

THE MACMILLAN CO. New York.

The Two Captains. A Romance of Bonaparte and Nelson. By Cyrus Townsend Brady, author of *The Southerners*, etc., etc.

FUNK & WAGNALLS CO. New York.

The Religion of the New Testament. By Professor Dr. Bernard Weiss of the University of Berlin. Translated from the German by Professor George H. Schodde, Ph.D. Price, \$2.00 net.

PAMPHLETS.

The Sunday School Teacher. A Paper Read in Trinity Church, Boston, at the First General Conference of Diocesan Sunday School Commissions and Institutes, Oct. 18, 1904, by George Hodges, Dean of the Episcopal Theological School, Cambridge. Note. This paper may be had at 25 cts. for 25 copies by applying to the Secretary of the Massachusetts Sunday School Commission, 1 Joy St., Boston, or to the Secretary of the New York Sunday School Commission, 29 Lafayette Place, New York. Privately Published. Church Militant Press. 1904.

The Practical Value of the Doctrine of the Trinity. A Paper Read before the Round Table at the Church Club Rooms, Chicago, January 9, 1905, by the Rev. Francis J. Hall, D.D., 654 Park Ave., Chicago. For sale by the author. Price, 10 cents.

The Athanasian Creed. An Address Delivered before the Ilford Branch of the E. C. U. by W. J. Sparrow Simpson, Chaplain of St. Mary's Hospital, Ilford. Rivingtons: 34 King Street, Covent Garden, London. 1905.

CATALOGUE.

Kenyon College, Gambier, Ohio. 1904-1905.

The Magazines

EVERYBODY'S MAGAZINE for March comes out with a blow at the Beef Trust—timed to a nicety with the recent decision of the Supreme Court. Mr. Charles Edward Russell, one of the best known and most forceful of our writers, shows, in his second instalment of "The Greatest Trust in the World," the source of the Trust in the refrigerator: "The Bandit of Commerce," as he calls it. He exposes in logical, virile style the system of mileage and icing charges by which the Beef Trust has driven every competitor from the commercial field. The reader is given as well an entertaining article on "The Jewel Crafts of India," by Edmund Russell. Walter L. Hawley and Lindsay Denison collaborate on "The After-Dinner Speakers," with the wit and color which the subjects suggest. Miss Bensley's instalment of the "Experiences of a Nursery Governess" shows a vivid picture of a rich home brutalized by a drunken and overbearing father, and draws a powerful lesson from its effects on the children.

THREE of the articles in the *Review of Reviews* for March have to do with certain phases of the Roosevelt administration at Washington. The first, entitled "A Civic Awakening at the National Capital," by Max West, describes, with illustrations, the various plans for public improvements now under way in the District of Columbia; while an article on "The Civil Service Under Roosevelt," by William B. Shaw, describes the actual workings of the civil service system as now administered at the national capital, rehearsing, by way of contrast, some of the conditions that prevailed no more than twenty years ago; the third article, by Mr. R. R. Bowker, analyzes the work of the national Post Office, with special reference to the possibilities of development along certain lines—particularly the parcels post. Mr. William T. Stead describes the great religious revival in Wales from his peculiar viewpoint.

ENJOY the blessings of this day, if God sends them; and evils of it bear patiently and sweetly; for this day only is ours. We are dead to yesterday, and we are not yet born to the morrow.—*Jeremy Taylor.*

LUCK is ever waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something.—*Selected.*

The Church at Work

SPECIAL SESSION OF THE HOUSE OF BISHOPS.

THE PRESIDING BISHOP, on the written request of twelve members of the House of Bishops, has convened the House of Bishops to assemble if a sufficient number to form a quorum promise attendance, at the Church Missions House in the City of New York, at 2 P. M., Thursday, June 8, 1905, for the purpose of choosing a Missionary Bishop to be an assistant to the Bishop of South Dakota.

CHURCH CONGRESS.

THE NEXT session of the Church Congress will be held in Brooklyn, New York, May 9-12, inclusive. In recent years so many other ecclesiastical gatherings, such as the Missionary Council, the convention of the Brotherhood of St. Andrew, and very often meetings of the House of Bishops in the autumn, have apparently interfered with the attendance and made it difficult to secure writers and speakers. So far, the experiment of a change to the spring of the year seems to promise success. The programme is nearly completed and the topics as well as the men who have consented to treat them cannot fail to command attention.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

RICHARD H. NELSON, D.D., Bp. Coadj.

Devotional Services—Gifts at Lake George—Notes.

SPECIAL SERVICES have been held daily in St. Mary's Church, Willsborough, from February 26th to March 1st, conducted by the Rev. Canon Blodgett. A Quiet Day at St. John's Church, Essex, on Thursday, March 2nd, conducted by the same priest, follows.

ON SUNDAY, February 19th, two beautiful windows were unveiled in St. James' Church, Lake George (the Rev. William H. P. Hatch, rector), the gift of George Foster Peabody, warden. These windows are costly works of art, the one representing St. James, the other St. John. One is a memorial to the Rev. Henry L. Gilbert, Ph.D., rector of the parish from 1888 to 1894; the other a thank offering to Almighty God for the continuation of the fruitful labors of William Crosswell Doane, D.D., LL.D., D.C.L., Bishop of Albany. Addresses were made by the Rev. George Lynd Richardson of Glens Falls and the rector.

MISS LYDIA COLTON, a former resident of Kinderhook, died recently at Plainfield, N. J., leaving a will in which she bequeaths to St. Paul's Church, Kinderhook, \$5,000.

A SERIES of special services was held in Grace Church, Canton (the Rev. R. Wyndham Brown, rector), from Saturday, the 11th of February to Tuesday, the 14th, by the Rev. Edgar L. Sanford, rector of Ogdensburg. On Saturday there was a special service as a preparation for the reception of the Holy Communion next morning at 7:30. This service was especially helpful, beginning, as it did, with an explanation of the whole scheme of the services; how each one would fit into the other, giving also a clear and forcible exposition of the Communion office, and ending with some well-chosen and appropriate questions on self-examination.

CENTRAL NEW YORK.

CHAS. T. OLMSTED, D.D., Bishop.

Death of Rev. Dr. Shipman—B. S. A.

THE REV. DR. JACOB SHAW SHIPMAN, rector emeritus of Christ Church, New York,

died at Whitesboro, Thursday morning, February 23d. In May 1901, he suffered a stroke of apoplexy, which obliged him to give up active work. Dr. Shipman was born at Niagara Falls, November 30th, 1831, and entered Yale in the class of 1855, but ill health compelled him to withdraw. He was ordained priest, by Bishop De Lancey in Trinity Church, Utica, in 1858. His first charge was the united parishes of St. John's, Whitesboro, and St. Peter's, Oriskany. In 1859 he accepted a call to Christ Church, Mobile, the oldest parish in Alabama. In 1862 he became rector of Christ Church, Lexington, Ky., and on November 9th, 1877, he became rector of Christ Church, New York. He was a member of the Standing Committee of New York until he gave up active work in 1901. Before leaving Lexington, he had come within one vote of being elected Bishop of Kentucky, and had declined the Bishopric of Fond du Lac. He held the degrees of D.D. from Trinity, and D.C.L. from Kenyon. His funeral was held Sunday, February 26th, from St. John's Church, Whitesboro, the Rev. William Cooke officiating, assisted by the Rev. Geo. Alex. Strong, the present rector of Christ Church, New York.

AT THE SUGGESTION of President Gardiner of the Brotherhood of St. Andrew, and the invitation of President Merrill of Colgate University, Hamilton, N. Y., the Bishop of the Diocese on Thursday, February 23d, addressed some of the students of that institution upon the claims of the Christian Ministry upon the educated young men of the country. The Bishop was entertained by President and Mrs. Merrill at their home.

THE UTICA Local Council B. S. A. has arranged for a series of special services to be held during Lent in Trinity, Grace, and Calvary Churches. Sermons will be preached by the Rt. Rev. Richard H. Nelson, D.D., the Rev. Henry R. Freeman of Troy, and the Rev. Paul Birdsall of Albany. There will also be held in Grace Church Chapel, a twenty-minute noon-day service every day during Lent.

CHICAGO.

CHAS. P. ANDERSON, D.D., Bishop.

Sunday School Institute—Lenten Services—South Side Parishes—Evanston—Notes—Junior Auxiliary—Death of W. K. Ackerman.

THE REGULAR winter meeting of the West Side and West Suburban Sunday School Institute was held on Wednesday, February 22nd, at the Church of the Epiphany, Chicago, and was one of the most successful of its many successful meetings.

The rector of the church, the Rev. John H. Hopkins, addressed a few words of welcome to the members, in which he referred feelingly to the death of Bishop McLaren, and suggested that a committee be appointed to draw up resolutions, expressing the sorrow of the members of the Institute at the Bishop's death. The afternoon address was on the subject, "Music in the Sunday School," handled in a most able and interesting manner by the rector of the Church of the Epiphany, followed, by a general discussion. The Evensong at 5:30 P. M., was in the nature of a memorial service to the Bishop; prayers for the dead being read and saints' day hymns sung.

The evening session was taken up by a discussion of Dean Hodges' paper on "The Sunday School Teacher," read by Mr. J. H. Smale of the Church of the Epiphany, fol-

lowed by a question box conducted by the Rev. Charles Scadding of Emmanuel Church, La Grange. During the evening session, the following resolutions, presented by the committee, were read and adopted by a unanimous rising vote:

"Be it Resolved, That we hereby record our sense of the great loss sustained by the Diocese of Chicago, in the death of its beloved Bishop, Wm. E. McLaren; thanking God for his life, leadership, and saintly counsel, we pledge ourselves to renewed efforts, by the help of Christ for the upbuilding of the Church and the salvation of all men.

"Realizing personally our own sense of loss, we tender our prayerful sympathy to the afflicted family.

"May light perpetual shine upon him and may he rest in peace.

"Resolved, That these resolutions be spread upon the minutes of this Institute and a copy sent to the family of the Bishop."

THE NOON-DAY Lenten services are announced for this year, and will be held as usual in Washington Hall, 70 Adams St., Chicago. Addresses will be made by the clergy as follows:

March	9, 10, 11	—Rev. W. C. DeWitt.
	13, 14, 15	—Rev. S. B. Blunt.
	16, 17, 18	—Rev. W. O. Waters.
	20, 21, 22	—Rev. F. DuMoulin.
	23, 24, 25	—Rev. J. S. Stone, D.D.
	27, 28, 29	—Rev. Z. B. T. Phillips.
	30, 31, April 1	—Rev. J. H. Hopkins.
April	3, 4, 5	—Rev. A. G. Richards.
	6, 7, 8	—Rev. J. H. Edwards.
	10, 11, 12	—Rev. H. Page.
	13, 14, 15	—Rev. C. H. Young.
	17, 18, 19	—Rev. E. J. Randall.
	20, 21, 22	—Rev. J. M. D. Davidson.

These services have always been well attended, and, with the preachers announced for this Lent, there will be no doubt as to the congregations.

A SPECIAL course of sermons has just been finished at the Church of Our Saviour, Chicago, which has been largely attended throughout. The subjects have been: "God," "The Trinity," "The Incarnation," "The Church," "The Ministry," and "The Sacraments," and the preachers were respectively the Rev. James S. Stone, D.D., the Rev. J. H. Hopkins, the Rev. Chas. Scadding, the Rev. W. B. Hamilton, the Rev. S. B. Blunt, and the Rev. C. E. Ducl.

SPECIAL courses and preachers are being arranged for Lent by many of the Chicago parishes, but are not published as yet. Bishop Weller of Fond du Lac is announced as the preacher for the Three Hours' Devotion on Good Friday at the Church of the Redeemer.

THE WORK in the South Side parishes in Chicago is growing rapidly, so much so that additional clergy are necessary. The Rev. E. M. Frank has joined the staff at Grace Church and will attend to the mission work among the large foreign elements. Mr. Frank speaks several languages. At St. Paul's, Kenwood, the vestry has recently voted to engage a curate, and a movement is on foot at the Redeemer, South Park, to that end. Both of these parishes are growing and prospering. St. Paul's has a communicant list of over 800, and the Redeemer has within its parish limits the University of Chicago, presenting a large field for work and which, in addition to the increasing work along other lines, cannot be adequately handled by one priest.

THE REV. DR. LITTLE, at St. Mark's, Evanston, is organizing a men's club, and invitations are out for a dinner to be held in

the new parish house early in March, at which addresses will be made by the Rev. H. Page, the Rev. Dr. J. S. Stone, Mr. C. E. Field, and Mr. G. F. Stone. It is hoped there will be a large attendance and that many will join the club which will be then organized.

THE REV. E. C. GEAR, who was ordained to the diaconate at the Cathedral, Chicago, by Bishop Anderson, on February 24th, has been an active worker and Brotherhood man in St. Andrew's parish for several years. He will have charge of the work at Morrison. The Rev. F. S. Dayton, who was advanced to the priesthood at the same time, has been on the Cathedral staff and will continue there.

THE SIXTH anniversary of the Rev. Frank Du Moulin as rector of St. Peter's Church, Chicago, was observed on Sundays, February 19th and 26th by special services. On the first Sunday an anniversary sermon was preached by the rector, and on the 26th the preacher both morning and evening was the Rev. Dr. McCormick of Grand Rapids. Special festival music was sung at all services. A reception in honor of Mr. and Mrs. Du Moulin, which was to have been held on Wednesday evening, February 22nd, was postponed on account of Bishop McLaren's death, to Thursday evening, March 2nd.

It is stated that the debt on St. Peter's of \$15,000 will be paid off at Easter and the church will be consecrated. This will indicate the splendid work which Mr. Du Moulin is doing in all directions at St. Peter's.

A NEW DIE has been made of the seal of the Diocese from the design accepted at the



last convention, and will be hereafter on all diocesan documents.

THE REV. RUSSELL J. WILBUR, priest in charge at the Cathedral, has invited the clergy to meet at the Cathedral clergy house on Mondays, alternating with the "Round Table," at 11 A.M. to listen to addresses on Social, Civil, and Economic Problems. The first meeting will be on Monday, March 6th, when Miss Jane Addams of Hull House will speak on "Social Waste of Child Labor." Fr. Wilbur will also institute on Sunday, March 12th, the plan of having the adult congregation at the Cathedral remain after the high celebration to consider the same problems, and the first address in the course will be delivered by Mr. Sherman P. Kingsley, head of the Chicago Relief and Aid Society, on "Private Charities in a Modern City." On March 19th, Miss Addams will repeat her address to the congregation in the church. It is intended to continue these courses until summer, and complete announcements will be made later.

A POPULAR course of lectures on Church history, illustrated by lantern slides, will be delivered by the Rev. Charles Scadding during Lent, on Tuesdays at Emmanuel Church, La Grange, of which he is the rector; on Wednesdays at St. Paul's, Chicago; and on Thursdays at St. Mark's, Evanston. These lectures cover in interesting form the entire history of the English Church from its first founding to the present time.

THE JUNIOR AUXILIARY has just finished holding its sectional meetings for the year.

On January 28th, the branches from the west side parishes met at St. Andrew's Church. The choir kindly gave its services, and the rector, the Rev. Wm. C. De Witt, gave a strong talk to the children. After reports were read, Mrs. Duncombe read a short history of the Junior Auxiliary, and Mrs. Hopkins spoke about the African scholarship, which is being supported by the boys' department. The children then went into the guild room to listen to an illustrated lecture on China, after which refreshments were served.

The south side branches met at the Church of the Redeemer (the Rev. Simon Blinn Blunt, rector), on February 4th; the north side branches at All Saints' Church, Ravenswood (the Rev. C. E. Bowles, rector), February 11th; and the north shore branches at St. Paul's-by-the-Lake, Rogers Park (the Rev. R. Rowley, rector), February 18th.

The programmes at the different meetings were substantially the same.

The Juniors have assumed the added responsibility of a scholarship in Japan, this making the sixth scholarship which they now support. The report of the Junior work from May 1, 1904, to February 1, 1905, shows that 49 boxes have been sent to various stations in the mission field, valued at \$1,004.67, and scholarships supported in St. Mary's School, Rosebud Agency, S. D., Hooker Memorial School, city of Mexico, in Alaska, in St. Andrew's Priory School for Girls, Honolulu, and in Cape Mount, Africa. The last named scholarship is supported by the boys' department.

The Junior work has shown a most encouraging increase during the past year, and high hopes are entertained for greater things during the ensuing year.

IN THE DEATH OF Mr. W. K. Ackerman, the Diocese loses a Churchman who for many years was a very active and prominent worker. He was one of the charter members of the Church Club, being its first treasurer, and serving as vice-president in 1892 and as president in 1896. With the exception of the last few years of his life, when he was a communicant of St. James' Church, Mr. Ackerman was a pillar of St. Paul's, Hyde Park, in whose early history he was a prominent figure. He came before the public as president of the Illinois Central R. R. Co. for many years, as auditor of the Columbian Exposition, and as City Comptroller, and in every position won respect and confidence for his ability and integrity.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Convocation at Colorado City.

THE PRE-LENTEN Convocation of the Pueblo Deanery was held at Colorado City, in the Church of the Good Shepherd (Rev. J. W. Heal, rector), February 21-23. The "Review" was on Moberly's *Atonement and Personality*. The Rev. W. O. Cone's paper on this subject was both scholarly and exhaustive. The feature of the Convocation was a meditation by Dr. Pelham Williams. Nothing could have been more useful to the clergy assembled as a preparation for Lent. The theme was based upon "the first Lent kept by Noah in the Ark, when the Lord shut him in." It was indeed a period of enforced retirement, but of life and of soul-saving effect. There was a conference on The Opportunities of Lent, dealing with (a) The proper use of our time, by the Rev. V. O. Penley of Trinidad; (b) Appropriate Reading (for Lent), by the Rev. Benjamin Brewster; and (c) Helpful and Necessary Devotion (for Lent), by the Rev. G. A. C. Lehman of Pueblo.

The final day was spent in retreat at Manitou, although this was no part of the Convocation programme provided for this Deanery meeting.

FOUR of the Denver parishes have united to hold a mission in each parish, commencing at St. Paul's (Rev. P. M. Wood, rector), on February 19th to 25th; St. Stephen's (Rev. H. R. O'Malley, rector), February 26th to March 4th; Cathedral chapter house, March 5th to March 12th; St. Mark's (Rev. John H. Houghton, rector), Ash Wednesday to March 18th. The Brotherhood of St. Andrew will be responsible for the noon-day services at the Chrystal Theatre, as during the past two years; the special missionaries, the Bishop and Denver clergy assisting. The missionaries coming to Colorado to assist are the Rev. John R. Matthews, Rev. Percy C. Webber, and the Rev. James O. Huntington, O.H.C. The early days of the mission at St. Paul's were most successfully taken by the Rev. John H. Houghton, rector of St. Mark's, the congregations every evening being unusually large.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Diocesan Notes—Colored Work in New Haven.

THE REV. HAYNES L. EVEREST, who was compelled, more than a year ago by ill health to retire from active work, is able to resume his labors. He will return to the rectorship of Christ Church, Huntington. He has made his home in the place since resignation of the parish, and will now again take up his residence in the rectory, all to the great satisfaction of the people.

A UNION Sunday School service was held at St. Paul's, Bridgeport (the Rev. Earl H. Kenyon, rector), on the afternoon of the Sixth Sunday after the Epiphany. The Sunday Schools of Calvary and St. Luke's Churches, accompanied by their rectors, the Rev. Hugh P. Hobson and the Rev. E. Livingstone Wells, had part in the service. A telling missionary address was delivered by the Rev. E. B. Schmitt, the successor, in Christ Church, Ansonia, of the present Bishop of Kentucky.

MR. JAMES BURR JENNINGS died recently at Easton. He was the senior warden of Christ Church, which is served in connection with Christ Church, Nashua, by the Rev. R. Bancroft Whipple. The funeral was held from his late residence. Mr. Jennings was the last of a remarkably zealous Church family. His brother was the Rev. Albin Barlow Jennings, a distinguished clergyman of the Church, whose funeral was held from the family residence in Easton, three years ago. Mr. Burr Jennings and his sister, Miss Martha, were instrumental in building the chapel at Easton and gave considerable towards the endowment.

The Church at Easton has been very unfortunate of late in the death and removal of nearly all of its active members—a condition frequently realized in the country—and its hope now lies in the future which its proximity to the city of Bridgeport makes possible.

ON THE FIRST Sunday in February, the Fifth after the Epiphany, the Rev. E. L. Whitcome completed 28 years as rector of St. Paul's, Brookfield. The text of his anniversary sermon was Romans xv. 13: "Now the God of hope fill you with all joy and peace in believing that ye may abound in hope through the power of the Holy Ghost."

THE CORNER STONE of the new St. Luke's (colored) Church, New Haven (the Rev. Eugene Leon Henderson, rector), was laid by the Bishop of the Diocese on Wednesday, February 15th. Among the clergy present were the Rev. Dr. Means, Messrs. Scoville, Beardsley, Perry, Sexton, and Alcott of New Haven, Archdeacon Buck of Derby, Dr. Perry of Philadelphia (father of the rector of St. Paul's), Mr. Phillips of Philadelphia, and Dr. Stillman of Stockport, N. Y. There were also present, General Bradley and Mr. Ben-

jamin R. English, prominent laymen of the Diocese, and the Mayor of the city, Hon. J. P. Studley.

At the collation the speakers were the Bishop, Archdeacon Buck, Mr. Scoville, Mr. Sexton, Mr. Phillips of Philadelphia, and Dr. Silliman. The latter paid a tribute to the late Rev. Oliver S. Prescott, formerly rector, whose memory is greatly revered. Mrs. William Thomas, President of the Ladies' Parish Aid Society, Miss Mary J. Jones, President of the Woman's Auxiliary, and Mr. J. W. Stewart, senior warden of St. Luke's, were also speakers.

The proposed new edifice on Whalley Avenue, near Sperry Street, is in a far more favorable location than the present church on Park Street. It is also very much nearer to the homes of the majority of the parishioners. Priest and people alike are to be congratulated on the outlook for St. Luke's. The rector gives some interesting facts in regard to the colored work in the Diocese:

"May I add, while St. Luke's, New Haven, is the only parish for colored people in Connecticut, and the fourth for our people by way of organization in the United States, yet, since the celebration of its 60th anniversary last June, two missions: St. Monica's, Hartford, and St. Andrew's, Waterbury, have been established by its missionary spirit. From this parish one Bishop was given to the Church and now labors in Haiti. Two sons have entered the ministry, the late Rev. Mr. Cummings, who labored and died in Kansas City, and the Rev. Mr. Hertridge, now Asheville, N. C. At present there are three candidates preparing for orders, who (D. V.) will be ordained this year."

FLORIDA.

EDWIN GARDNER WEED, D.D., Bishop.

Gifts at St. Augustine and Jacksonville.

THE SANCTUARY of Trinity Church, St. Augustine, already beautiful, has been further enriched by the addition of a handsome carved window casing for the window above the reredos, and also polished wainscoting around the entire sanctuary, the same height as the reredos. This is the last link in the scheme for refreshing the sanctuary arranged by the rector last spring, and the effect is exceedingly tasteful and harmonious, the coloring of the wood being especially rich. The entire work is in the best quartered oak. The window casing was made by R. Geissler, New York; the wainscoting by Mr. Thomas Bowen of St. Augustine. Both of them were the gift of Mr. J. E. Ingraham.

THROUGH the generosity of a member of the Church of the Good Shepherd, Jacksonville, the sanctuary walls have been tinted with a dark terra cotta shade. Another needed improvement will be made as soon as the new altar and reredos is in place. Someone has offered to defray the expense of a carpet for the choir and sanctuary floors. Not only will this add to the appearance of the chancel, but it will without doubt help towards the more perfect acoustic properties of the building. With a new altar and reredos, is coming a credence shelf of the same general design as the panels of the reredos. It is of quartered oak and will be placed in the south wall of the sanctuary where an opening will be made so that the elements may be placed upon the credence from the vestry room without going into the sanctuary. This credence shelf is the gift of the Sunday School, and will help in the more reverent celebration of the Eucharist.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Woman's Auxiliary at Oconto.

A MEETING of the Woman's Auxiliary was held in St. Mark's parish, Oconto, on St. Matthias' day. The meeting was held at the

residence of Mrs. Goodrich, and was largely attended. Prayers were said by the Rev. F. A. Sanborn, vicar, and addresses were made by Mrs. H. E. Mann of Marinette, the diocesan President, on Work in the Diocese, and Mrs. C. H. De Groat of Fond du Lac, Recording Secretary, on the great meetings in Boston in October.

The Auxiliary in Oconto is to have a Missionary Class during Lent for the study of missions in Alaska; and their work will be to prepare a box for missions in the Tennessee mountains under the Rev. W. S. Claiborne of Sewanee.

GEORGIA.

C. K. NELSON, D.D., Bishop.

Progress at Augusta—Brunswick—Illness of Rev. Robb White—Notes.

THE CHURCH of the GOOD SHEPHERD, Augusta, has been generally aroused on the subject of Missions. On Sunday, January 15th, the rector, the Rev. S. Alston Wragg, delivered an eloquent appeal on their behalf, and at the invitation of the rector, on the following Sunday, the Rev. Charles Martin Niles, D.D., rector of Trinity Church, Columbia, S. C., formerly of the Parochial Missionary Society, came for the especial purpose of furthering the cause of Missions, by addressing—both morning and evening—the members of the congregation. His remarks were stirring in the extreme, and interested not only the seniors, but also the children to a remarkable degree. The next Sunday, Dr. Ernest M. Stires of St. Thomas' Church, New York City, a former rector of the parish, preached the sermon, and preceded it by a few well-timed remarks on Missions—a subject in which he is especially conversant and interested, being on the Board of Managers. As a result of these stirring appeals, the offering for General Missions exceeded by nearly \$100 that of last year, and there is every indication that the entire apportionment of \$250 will be raised.

The Rev. Father Hughson, O.H.C., visited the parish from February 10th till the 13th, conducted a Quiet Day on Saturday, February 11th, and preached the following Sunday. The Rev. Wm. Short, D.D., rector of St. Peter's Church, St. Louis, and the Rev. Charles T. Whittemore of All Saints' Church, Dorchester, Mass., are winter residents of the Hill, and frequent worshippers at the Church of the Good Shepherd.

It is with regret that we record the pending departure of the Rev. John Chipman from Christ Church mission, in the factory district of Augusta. He leaves this important work amongst the poor, for which he is eminently fitted, to assume the same duties in Jackson, Miss. It will be exceedingly difficult to secure a successor as earnest, faithful, and unselfish in his untiring devotion to these most needy people.

THE ARCHDEACONRY of Brunswick held its winter Convocation on February 1-3, at St. Mark's Church, Brunswick, and had one of the most successful meetings in its history. Addresses and discussions were upon the following subjects: "The Divine Law of Marriage," "The Church and the Negro," "Preaching from the People's Standpoint," "The Rights and Duties of a Layman in his Parish," "Organized Work for Women in the Church," "The Rights and Privileges of a Rector in his Parish." The addresses were all interesting, and the discussions were full of spirit. The next Convocation will be held at Darien, soon after Easter.

ST. MARK'S, Brunswick, has recently installed a vested choir of men and boys. The choir has been trained by Mr. Geo. Blakeley, organist of St. John's Church, Savannah, who spends part of each week at Brunswick, and it is doing most excellent work.

THE REV. ROBB WHITE, rector of Christ Church, Savannah, since 1889, is seriously ill

at his home. On Sunday, February 19th, while returning from a funeral, he was stricken with paralysis, suffering a second shock later in the evening. He was able to speak and, realizing his condition, requested that the Rev. G. A. Ottmann of St. Paul's Church be sent for to say the prayers of the Church in his behalf. Mr. White has a large circle of devoted friends outside as well as within his own parish, and the entire city of Savannah is grieved because of his serious condition. Everything that can be done is being done for him, but his condition is such as to cause gravest apprehension.

THE VEN. HARRY CASSIL, Archdeacon of Savannah, has recovered from a very serious illness and has resumed a portion of his work.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Louisville Notes—Improvements at Owensboro.

THE COMMERCIAL CLUB of Louisville, which has a membership of over 1,000, composed of the active business and professional men of the city, held its annual open meeting at the Louisville Hotel, the night of February 21st. Several speeches were made on assigned topics of general interest to the citizens of Louisville, but it was the general opinion that the speech of the occasion was made by Bishop Woodcock. Frequent and hearty applause greeted his terse, pointed, and virile sentences, and at once he took a recognized position as one of the influential citizens of Kentucky.

THE KENTUCKY SOCIETY of the Sons of the American Revolution celebrated Washington's birthday by attending Choral Evensong at the Cathedral in Louisville that night. Some score of American ensigns, tastefully draped about the chancel, gave simple and appropriate decoration to the church, which was filled with an interested congregation. The service was sung by the Very Rev. Dean Craik, chaplain of the Society, and the address was given by the Bishop of the Diocese.

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He based his remarks on the text, "The glory of children are their fathers" (Prov. xvii. 6), making a most earnest appeal for true citizenship. It is not necessary to go beyond American history to find the very highest standard of manhood, and we have good right to glory in the deeds of our fathers. It is a duty to commemorate them, for commemoration keeps alive the history that was, but it also imposes the duty of emulation, and emulation makes the history that is, involving anticipation that the future, the product of the present, may be worthy of the past. Under these three heads of Commemoration, Emulation, and Anticipation, the Bishop gave some admirable instruction upon the duties of citizens. Warning against bad citizens, he reminded his hearers that more evil is wrought to the State, as to the Church, by weak men than by wicked men. The corrupt politician is a bad citizen, but the indifferent man who takes no active part in civil affairs is a worse citizen. He closed a very effective address with an eloquent apostrophe to the American Ensign.

AT TRINITY PARISH, Owensboro (Rev. J. F. Milbank, rector), the Ladies' Guild have fitted up the vestry room, making it very comfortable. They have also paid for the entire electric lighting of the church, and have in hand over \$400 towards the purchase of a new organ. Several handsome memorials have been placed in the church, among them a beautiful brass altar cross by Mrs. John D. Elliott in memory of her husband, a former vestryman; a brass altar desk, by Mrs. Slaughter and Mrs. Luckett, and candleabra by D. Stewart Miller. The Ladies' Guild also presented eucharistic candlesticks, vases, and dossal, and a silver ciborium.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Brooklyn Notes.

QUIET HOURS were conducted by the Rev. T. J. Lacey, Ph.D., at the Church of the Redeemer, Brooklyn, under the auspices of the Daughters of the King of the Diocese of Long Island, during the afternoon and evening of Tuesday, February 28th.

NEARLY two hundred persons attended a gathering in St. Clement's Church, Brooklyn, under the auspices of the Church Association for the Advancement of the Interests of Labor. The question of the vestibuling of the trolley cars of Brooklyn, one regarded as important by the labor interests of that borough, was under discussion. A brief service opened the meeting. Afterward the Rev. Appleton Grannis, curate at St. Michael's Church, New York, addressed the gathering, urging that the street railway company undertake the action proposed, as a matter of self-protection. There were other speakers, including the rector of the parish, the Rev. Floyd Appleton.

A SERIES of services for Lent has been arranged for Holy Trinity Church, Brooklyn. There will be special noon-hour services, beginning at five minutes past noon and lasting twenty-five minutes. After a brief service, each day, there will be a short address. A precentor will lead the congregational singing. On the first three days of Lent, Bishop Burgess will be the speaker; on Mondays, the Rev. Dr. A. B. Kinsolving; Tuesdays, the Rev. Dr. H. C. Swentzel; Wednesdays, the Rev. St. Clair Hester; Thursdays, the Rev. Dr. Reese F. Alsop; Fridays, the Rev. Dr. Alexander Vance, except March 31st, when the rector, the Rev. J. Howard Melish will speak; and on the several Saturdays, the Rev. Drs. Lindsay Parker and J. Clarence Jones. At the Holy Week services the rector will speak.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Quiet Day—Baltimore Notes.

THE BISHOP has again asked the Clerical Association of Baltimore to arrange for the clergy of the Diocese a "Quiet Day" in preparation for Lent, and to invite all to be his guests at luncheon. The Rev. J. Houston Eccleston, D.D., rector of Emmanuel Church, Baltimore, will direct the meditations, which will be held in Christ Church, Baltimore, on Monday, March 6th, beginning at 11 A. M., with a celebration of the Holy Communion. Luncheon will be served at 1 o'clock. One hour recess will be taken, then meditations from two until three-thirty o'clock, when Evening Prayer will be said. It is particularly desired that all the clergy attending will arrange to be present without interruption from eleven o'clock A. M. until four o'clock P. M.

THE REV. PEREGRINE WROTH, rector of the Church of the Messiah, Baltimore, now has in hand \$56,000 in cash and pledges toward the rebuilding of the church which was destroyed a year ago in the great fire. This leaves \$14,000 yet to be provided. The rector is throwing his entire energy into the work of rebuilding. The more prominent churches are arranging to give their people an opportunity of assisting in this work. In this way the rector trusts that a large part, if not all, of what is still needed may be provided so that the Church of the Messiah when finished will be free from debt.

THE JUNIOR Brotherhood of St. Andrew has been working hard to make the Baltimore Junior Local Assembly which meets this week, the best meeting they have ever had. Three live topics will be discussed, and at the close, the floor will be thrown open for general discussion. "Brotherhood Work"; "Should Personal Work be Reported at Chapter Meetings?" "To Improve Assembly Meetings" will be discussed by Mr. Robert S. Hart, National Council Member, Mr. Andrew J. Young, Jr., Vice-President of the Junior Assembly, and Mr. Samuel Williams of Memorial Junior chapter, respectively. The meeting is to be at Henshaw Memorial Church, of which the Rev. William H. Osmond is the rector.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

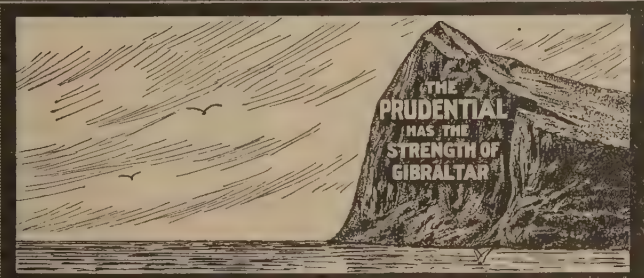
B. S. A.—Notes

THERE was a goodly attendance at the reception which was given to the delegates and visitors to the seventeenth annual meeting of the seniors and juniors comprising the Local Assembly of the Brotherhood of St. Andrew, in the parish house of St. Paul's Church, Boston, on the evening of the 24th. Members of the local council, consisting of representatives from each of the local chapters numbering some 150 in all, were on hand to welcome the delegates, prominent among the hosts being Mr. Robert H. Gardiner, the National President; Mr. Edmund Billings, the chairman of the executive committee, and Mr. Fayette G. Dayton, a member of that same body and President of the Boston Local Council. Refreshments were served, and the evening passed off very pleasantly.

The afternoon conference was presided over by Herbert F. Blogg, President of the Connecticut Local Assembly. The subject discussed was "The Need of a More Serious Consideration of the Brotherhood Vow," and the speakers were Hubert Carleton, General Secretary of the Brotherhood, and the Rev. Charles E. Hutchison, vicar of the Church of the Ascension, at the South End, Boston, both of whom advanced some thoughtful views on the subject.

The chairman of the Junior conference was R. G. Leypoldt of Trinity Chapter, Hartford, Conn. In the course of this session there were two admirable papers read: one by Warner F. Gookin of the Episcopal Theological School at Cambridge on "Training in Personal Religion in the Sunday School"; and one by Christopher C. Thurber of the Church Settlement House, Danbury, N. H., on "The Work of the Juniors to Bring Boys to Christ." Following the reading of these papers there was a general discussion, in which a number of the delegates took part.

In the evening there was a service at the Church of the Messiah, in preparation for the Holy Communion, conducted by Bishop Jaggard, who also was the celebrant at the corporate Communion in this same church the following morning. Morning Prayer was said in the same place at 10:30, when the



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Rev. John McGaw Foster preached the annual sermon. In the afternoon there was a mass meeting for boys at St. John's Church, Jamaica Plain, when Mr. Carleton made an address. At 7:30, there was Evening Prayer with several addresses at the Church of the Messiah.

The real business of the Assembly began on Saturday morning, the 25th. The opening service was conducted by the Rev. Edward Tillotson, curate of St. Paul's, who faced an audience of about one hundred men and boys. After brief devotional exercises, Mr. Tillotson made an address in which he spoke of the part that Brotherhood men should play in the various departments, reminding them that it was the men who stood responsible for the world. He was followed by Mr. Gardiner, the National President, who said in part:

"There is a wave of spirituality spreading abroad, and Brotherhood men should take advantage of the religious awakening and direct it on sound, safe lines. We want strong centres of work such as now are being established up and down the Mississippi Valley, and from which the Brotherhood work will radiate East and West." Mr. Dayton, as President of the Boston Local Council, also made an address of welcome to the delegates and expressed the hope that much mutual good would result from the meeting.

Mr. Billings presided at the business session which followed, and Herbert F. Blogg of New Haven acted as secretary. The report of the New England secretary was read by Mr. Blogg, who has succeeded Mr. McAllister in that office, the latter having been called to a larger sphere of usefulness in Brotherhood work, and who at present is on a tour of the Southern and Western states, instilling a deeper interest in Brotherhood work. Mr. Blogg gave some statistics of the growth of the organization in the New England field, and stated that there are 6,963 seniors and 500 juniors.

Following the business session, the delegates and visitors listened to two excellent papers, one on "The Brotherhood Man as a Churchman," by Hon. Robert Treat Paine; the other, "The Brotherhood Man as a Citizen," by Hon. Samuel B. Capen, one of the leading Congregational laymen of Boston.

Mr. JOHN W. FARRAR, who is about to round out twenty-five years of continuous service as choirmaster of St. Anne's Church, Dorchester, will fittingly celebrate the occasion on the evening of March 1st, when the parishioners of St. Anne's will tender him a reception in the parish house. An effort will be made, as far as possible, to get together those men and boys who have been members of St. Anne's choir at any period of the last quarter of a century. Mr. Farrar is in receipt of a beautiful letter of congratulation from Bishop Lawrence, bearing testimony to the noble services which he has rendered in the cause of Church music.

ON WEDNESDAY, March 1st, there was a solemn requiem sung at the Church of St. John the Evangelist for the repose of the soul of the Rev. Morton Stone, late rector of St. Thomas' Church, Taunton. A retreat for men at the same church, on the morning of Washington's birthday, was attended by a number of persons. The retreat was conducted by the Rev. Fr. Tovey.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Sunday School Institute at Jackson—Gifts at Port Huron.

THE FOLLOWING is the programme of the Sunday School Institute, held at Jackson (Rev. R. E. Macduff, rector), on February 15th and 16th. Wednesday evening, mass meeting; speakers, Dr. Sayres, on "The Sunday Schools of the Diocese"; Dean Channer, on "The Church and the Sunday School";

Rev. W. R. Blachford, on "The Sunday School—The Nursery of the Church's Missionary Life." Thursday morning, Holy Communion, Rev. C. L. Arnold, preacher; afternoon, "Courses of Instruction for Children," Miss Walton, Ypsilanti; "Primary Methods," Mrs. Gardam, Ypsilanti; "How to Improve our Methods," Miss Mills, Adrian; "Model Lesson," Rev. John Mockridge; evening, "The Ethical and Religious Problem in Child Education," President Jones, State Normal College; "The Student's Crisis," Prof. Wenley, Ann Arbor.

A HANDSOME mahogany credence table has just been placed in St. Paul's Church, Port Huron (Rev. B. J. Baxter, rector), as the workmanship and gift of Mr. Geo. Rainor, one of the vestrymen. During the present

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Reserve, Re-Insurance (Fire), .	4,403,007.45
Reserve, Re-Insurance (Inland), .	103,928.59
Reserve, Unpaid Losses (Fire), .	442,903.92
Reserve, Unpaid Losses (Inland), .	121,638.71
Other Claims, ...	295,725.22
Net Surplus, ...	\$6,446,851.09
Total Assets, ...	\$15,814,054.98

Surplus as to Policy-Holders,
.....**\$10,446,851.09**

LOSSES PAID IN EIGHTY-SIX YEARS:

\$99,899,109.49

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rectorship, Mr. Rainor has given the oak altar cross and also the altar desk. These gifts are highly appreciated both by rector and people.

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Improvements at the Cathedral—B. S. A.

THE MEMBERS of the Brotherhood of St. Andrew in Milwaukee enjoyed an evening dinner at the Republican House last Monday night, and listened with pleasure to addresses on appropriate subjects made by the Bishop of the Diocese, the Rev. Frederick Edwards, rector of St. James' Church, and Messrs. Harrison Green, Herbert N. Laffin, and W. J. Turner. The president of the Local Assembly in Milwaukee, Mr. Charles E. Sammond, presided and introduced the speakers. It was determined that noonday services be held under Brotherhood auspices during Holy Week according to the plan begun last year.

THERE WILL shortly be placed in All Saints' Cathedral a series of paintings representing the Stations of the Cross, after which the walls will be newly painted and decorated. The Stations are the gift of Mrs. Guy D. Berry as a memorial to her deceased husband. A system of electric lighting will be placed in the Cathedral shortly. The Rev. George W. Bowne, who was in charge of St. James' parish Milwaukee, during the recent vacancy in its rectorship, will be temporarily associated with the work of the Cathedral; the Rev. James F. Kieb, who has been curate, having resigned and entered upon the rectorship of Trinity Church, Wauwatosa, in connection with which he retains the mission of West Allis, which had been in his charge while at the Cathedral.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Swedish Work in Minneapolis.

ST. ANSGARIUS' CHURCH, Minneapolis (Rev. Wm. Blomquist, rector) is making satisfactory progress towards paying off its large mortgage debt. Recently it has paid another \$2,000, leaving now only a debt of \$2,000.

The people of the parish are poor in this world's goods, and it is only through their generous self-denial that the above amount was raised. St. Ansgarius' is a self-supporting parish, Mr. Blomquist being willing to live on a small stipend rather than to receive a grant from the diocesan Board of Missions.

THE ANNUAL parish dinner was held at Gethsemane Church, Minneapolis, one evening this week. It was one of the largest and most pleasant gatherings ever held in the parish rooms. Over four hundred sat down to the tables.

MISSOURI.

D. S. TUTTLE, D.D., LL.D., Bishop.

Convocation at Ferguson—Sewanee Delegation in St. Louis.

THE SOUTHERN CONVOCATION was held in St. Stephen's Church, Ferguson, from February 20th to 23d. The Bishop spoke at the closing morning sermon, upon the "Observance of Lent as Relating to the Priesthood." Practical questions were discussed by clergy and laity, and stirring sermons preached. The services were well attended, and the hospitality extended the visiting clergy was marked. Rev. L. F. Potter was re-elected Dean for the ensuing year, and the Rev. F. M. Weddell of Rolla, Secretary. Convocation adjourned to meet next at St. Paul's, De Soto.

PROF. W. A. GUERRY of the University of the South and Vice-Chancellor Wiggins have been visiting St. Louis in the interests of the University. A handsome reception was given

them at the Bishop's residence, to which invitations had been sent to the leading Church people of the city. Informal addresses were made on that occasion by the Vice-Chancellor and Prof. Guerry, bearing upon the University. Mr. Guerry presented the University's claims very forcibly on two Sundays to large congregations at the Cathedral and St. Peter's.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Progress at St. James' Church—The Bishop Entertains the Clergy.

THE REV. T. PERCIVAL BATE, at the first annual dinner of the men of St. James' Church, Newark, asked for subscriptions towards raising the mortgage on the church and building of a new rectory, the present one being over a hundred years old. The sum of \$5,700 was forthcoming, and contributions by those unavoidably absent, has since raised the sum to \$7,500.

The women of the parish have already raised a sum approximating \$2,000 for this purpose.

IN RESPONSE to a special call, the deacons, and a few of the younger priests, of the Diocese spent Monday afternoon, February 20th, at the Bishop's home in Newark. The meeting took the form of an informal talk by the Bishop upon the character and work of men entering into the active life of the ministry, and his advice and suggestions were rendered especially interesting and helpful by illustrations drawn from his long experience as a parish priest. A general discussion followed upon the points he presented. At the conclusion of the conference the young men were entertained in the dining room. Bishop Lines said it was the first opportunity he had had of entertaining since he came to Newark, on account of the continued repairs it was necessary to make on the house. The second entertainment occurred on Wednesday, March 1st, when all of the clergy of the Diocese were asked to luncheon at his home. This event, however, was but an incident in a day's conference, the second called by the Bishop. The clergy met at the House of Prayer, where the Holy Communion was celebrated at 10 o'clock, the Bishop being celebrant. He then addressed the gathering on "Ways of Using Best the Coming Lent." The afternoon session began at 3 o'clock. The principal speaker was the Rt. Rev. Frederick Courtney, D.D., who took for his subject, "The Use of Holy Scripture for Spiritual Instruction, for Bible Readings, and Expository Preaching."

NEW YORK.

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Daughters of the King.

THE WINTER Local Assembly of the Order of the Daughters of the King was held on February 14th, at St. Matthew's Church, West 84th St. (the Rev. A. B. Judge, rector). Despite the inclement weather, there was a good attendance. The Rev. H. M. Barbour of the Church of the Beloved Disciple, and several other of the clergy, showed interest by their presence at the brief business session, which was followed by a light tea hospitably provided by the members of St. Matthew's.

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A most inspiring service took place later, the Assembly being highly favored by having for their preacher the Bishop of Pittsburgh. Bishop Whitehead, in his helpful sermon, exhorted the members of the Order to bear in mind that whatever they did, at home or abroad, should stand the test of measurement by the one standard—whether it were, or would be, well-pleasing unto God. In his address of welcome, the Rev. Mr. Judge especially included the Bishop.

NORTH CAROLINA.

Jos. B. CHESHIRE, D.D., Bishop.

Work at Charlotte.

MANY YEARS AGO cottage prayer meetings were held by the Brotherhood of St. Andrew, from place to place, in the Gingham Mills section of Charlotte. From this beginning sprang the Chapel of Hope. The ground has been occupied for some time with a neat wooden building, but it is insufficient for reaching the people in the way the work should reach them. There is a lively Sunday

School and a bright evening service every Sunday, with a vested choir to sing the music. A good, substantial brick room, with equipment, is needed for institutional work, and from \$300 to \$400 would get it. This work is one of the best in Charlotte, and outside assistance might well be sent to Rev. John H. Crosby, or to Mr. C. P. Willcox, the superintendent.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Notes—Changes at Kenyon.

THE LADIES' GUILD of St. Mark's Church, Toledo, has raised over \$500 since last August, an unprecedented sum for the time. The guild has now four chapters, each one of which can muster more members than did the original society before it had separate chapters.

CALVARY CHURCH (Rev. L. E. Daniels, rector), had a mission, conducted by the Rev. F. E. J. Lloyd, D.D., rector of Uniontown, Pa., on Thursday, February 23d.

A reception to the Rev. and Mrs. L. P. Franklin, attended by all the numerous parish societies and many other friends, testified to the general regret at parting with them. Mr. Franklin's good work as the assistant of the rector, Rev. A. Leffingwell, has been so efficient that it will not be easy to fill his place. St. Andrew's choir is soon to be equipped with robes by the guild of that church.

AT THE FAREWELL reception given in Trinity Church, Toledo, to the Rev. and Mrs. L. P. Franklin, the rector, Rev. A. Leffingwell, in an appreciative speech, presented a beautiful dinner set of 100 pieces to them, in the name of their many friends. He spoke of the good work of Mr. Franklin as Sunday School superintendent, director of the Boy's Club and the Junior Brotherhood, and in other directions; also of Mrs. Franklin's efficiency in the women's and girls' societies and as president of the Woman's Auxiliary for the churches in Toledo. Mr. Franklin begins his labors as rector of Trinity Church, Newark, Ohio, on the first Sunday in March.



Happy Homes

One of the essentials of the happy homes of to-day is a fund of information as to right living and the best methods of promoting health and happiness. With proper knowledge, each hour of recreation, of enjoyment and of effort may be made to contribute to that end and are of not less value than the using of the most wholesome foods and the selecting of the best medicinal agents when needed. With the well-informed, medicinal agents are used only when nature needs assistance and while the importance of cleansing the system effectually, when bilious or constipated, has long been known, yet until within recent years it was necessary to resort to oils, salts, extracts of roots, barks and other cathartics which were found to be objectionable and to call for constantly increased quantities.

Then physicians having learned that the most excellent laxative and carminative principles were to be found in certain plants, principally in the leaves, the California Fig Syrup Co. discovered a method of obtaining such principles in their purest condition and of presenting them with pleasant and refreshing liquids in the form most acceptable to the system and the remedy became known as—Syrup of Figs—as figs were used, with the plants, in making it, because of their agreeable taste.

This excellent remedy is now rapidly coming into universal use as the best of family laxatives, because it is simple and wholesome and cleanses and sweetens the system effectually without disturbing the natural functions and without unpleasant after effects and its use may be discontinued when it is no longer required.

All who would enjoy good health and its blessings should remember that it is the one remedy which physicians and parents well-informed approve and recommend and use and which they and their little ones alike enjoy, because of its pleasant flavor, its gentle action and its beneficial effects.

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AT KENYON COLLEGE, the most notable addition is the work of the department of Economics, which has been founded by Mr. Andrew Carnegie in memory of Edwin M. Stanton. In the department of Romance Languages, two new courses in Italian have been added, and in the department of Mathematics two courses in Non-Euclidean Geometry, in which Dr. Halsted, the professor in charge of the department, is the leading American authority. The register of the Collegiate Department shows the largest enrollment in the history of the College except for the year 1859-60.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Philadelphia Notes.

THOSE PAPERS were premature which made known that the Rev. John H. Hill had accepted the call of the vestry of All Saints' Church, Moyamensing. Mr. Hill received a provisional call, and came and ministered to the congregation, and then returned the call. On Friday evening, February 24th, the call was again extended to Mr. Hill by the vestry. There is every hope that he will accept. Should he accept, there will then be four Hills round about Philadelphia: the Rev. Simeon C. Hill of Grace Church, Mount Airy; the Rev. C. Rowland Hill of St. Matthias', Philadelphia; the Rev. Charles W. B. Hill of Trinity Church, Southwark; and the Rev. John H. Hill of All Saints' Church, Moyamensing.

ABOUT \$13,000 of the \$30,000 needed to purchase ground and erect a magnificent parish house for St. Timothy's chapel of St. James' parish (the Rev. W. C. Richardson, rector), has already been contributed. For some years, St. Timothy's was a struggling church, but since the affiliation with St. James', the work has increased in importance.

NO RECTOR has as yet been elected for St. Clement's Church, although several vestry meetings have been held.

THE LAST memorial stained glass window for which there is room, is expected to be in place in the Church of the Good Shepherd (the Rev. John Alexander Goodfellow, rector), by Easter day. Mr. Goodfellow will celebrate his thirty-third anniversary as rector on Quinquagesima Sunday. The frame structure is still standing in which the first services were held, and it is hoped soon to replace this with a fine parish house. It is hoped before Quinquagesima to have completed the first \$5,000 for the endowment fund of the parish, which lacks but a few hundred dollars. During his ministry in the Church of the Good Shepherd, Mr. Goodfellow has baptized 1,880 persons, married 666, and buried 1,399.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Diocesan Notes—Laymen's Missionary League—Rector-elect at Erie.

THE FEBRUARY meeting of the Clerical Union was held at St. Peter's parish house on Monday, March 20th. The afternoon was occupied by the reading of a paper by the Rev. A. Alexander of the Church of the Good Shepherd, Pittsburgh, on "The Necessity of Catholic Ceremonial in the Church." A general discussion of the matter ensued.

THE MONTHLY meeting of the Pittsburgh branch of the Guild of St. Barnabas for Nurses took place on Tuesday evening, February 21st, at the St. James' Memorial Church. The Rev. Dr. Byram, rector of the church, and one of the Priests-Associate of the Guild, made an address upon "The Commonplaces of Life."

THE MID-WINTER and annual meeting of the Local Assembly of the Daughters of the

King occurred on Tuesday, February 21st, in Christ Church, Allegheny. Morning Prayer was followed by a celebration of the Holy Communion, with address by the Rev. H. L. Gaylord of New Brighton. After luncheon, which was served in the Sunday School room, the annual business meeting and election of officers took place. Mrs. W. W. McCandless of Bellevue was re-elected President; Mrs. Kimberlin of Allegheny, Mrs. Hopke of McKeesport, and Mrs. Heard of Pittsburgh, were elected Vice-Presidents; Mrs. Bailey, Corresponding Secretary; Mrs. Hirsch, Recording Secretary; and Miss Taylor, Treasurer. Reports were read, telling of the work of the various chapters, and an invitation was accepted to hold the May meeting in McKeesport.

ON THURSDAY afternoon, February 23d, Bishop and Mrs. Whitehead gave a reception at their residence for the clergy and diocesan officials and their wives. Many of those residing in Pittsburgh, Allegheny, and their suburbs, availed themselves of the opportunity to meet Bishop and Mrs. Whitehead and one another in a social way.

AT ST. STEPHEN'S CHURCH, Wilkensburg, on Thursday evening, the 23d of February, a joint meeting was held of the Pittsburgh Assembly and the Pittsburgh Junior Local Assembly of the Brotherhood of St. Andrew, under the charge of the respective presidents and chaplains of both organizations, Mr. W. A. Cornelius and Mr. F. R. Fortune, and the Rev. Messrs E. H. Young and D. L. Ferris. The Rev. A. J. Nock, D.D., of Williamsburg, Va., gave a stirring address upon the text: "For to be carnally minded is death, but to be spiritually minded is life and peace."

THE 16TH ANNIVERSARY services of the Laymen's Missionary League were held on Sexagesima Sunday, at the Church of the Ascension in the morning and at Trinity Church in the evening, the Rev. H. L. Duhring, D.D., of Philadelphia being the special preacher at both services. The report submitted shows an increase of nearly 75 per cent. over the best previous year:

Year.	Number Services.	Aggregate Attend.	*Weekly Average.	Income for Gen'l Work.
1903..	418	11,370	223	\$1,501.73
1904..	734	17,864	350	2,257.23

* 51 Sundays (no services on the day of the Anniversary).

The present staff consists of 13 evangelists and 13 readers, who represent 13 parishes. New work has been established at Ambridge and at Clariton, a stone church is in course of erection at Woods Run, new property has been purchased at McKees Rocks without debt, and plans have been prepared for the erection of a brick church. Work at Sheraden has recently come under the direct care of the League, which also supplies services temporarily during a vacancy at Charleroi, and has done so at times during the past year in three Pittsburgh churches. Other work is maintained at Corapolis, Wilmerding, Duquesne, and Sharpsburg.

THE RECTORSHIP of St. Paul's Church, Erie, vacated by Bishop Spalding at the time of his consecration to the episcopate, has been

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accepted by the Rev. John M. McGann, rector of the Church of the Holy Spirit, Mattapan, Mass. Mr. McGann is a native of Bellefonte, Pa., and a graduate of Trinity College, Hartford, with the degree of B.A. in 1894, and of the Episcopal Theological Seminary, Cambridge, with B.D. in 1897. He was ordained deacon by the Bishop of Pennsylvania in 1897, and priest by the Bishop of New York in 1898. The first two years of his ministry were spent as curate in Calvary parish, New York, and since 1902 he has been rector of his present parish in Massachusetts as stated. He will enter upon his new work on April 3d.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

The Bishop Convalescent.

BISHOP CAPERS, who has been ill for six weeks with capillary bronchitis, is now convalescent, and has, by the advice of his physicians, gone on a visit to Orlando, Fla., where, it is hoped, his health will soon be restored. Bishop Strange of East Carolina is making the episcopal visitations in the Diocese during Bishop Capers' enforced absence.

ON THE NIGHT of Septuagesima Sunday, at Grace Church, Charleston (Rev. William Way, rector), the Rev. John Kershaw, D.D., rector of St. Michael's, delivered the annual sermon to the Charleston chapter of the Sons of the Revolution.

WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

Dr. Harding's Anniversary—Georgetown.

THE EIGHTEENTH anniversary of the Rev. Alfred Harding, D.D., as rector of St. Paul's, fell on Friday, February 10th. The day was begun with the faithful few by an early celebration of the Holy Communion. Afterwards many congratulations were received, as was the gift from some friends of a beautiful silver coffee urn. Another friend gave the rector a new cassock.

IN CHRIST CHURCH, Georgetown, a chapter of the Church League of the Baptized has been recently formed and has met with most gratifying success. This is a woman's parochial organization to aid in securing pensions for aged and infirm clergy, and for widows and orphans of clergymen.

WESTERN MASSACHUSETTS.

ALEX. H. VINTON, D.D., Bishop.

Congregationalists Conform at East Brookfield.

LAST WEEK we noted the fact that a Congregational church at East Brookfield, known as the Union Church, had unanimously applied to the Bishop to be received as a mission of the Diocese of Western Massachusetts, and had agreed to transfer its handsome church building, valued at \$65,000, to the diocesan corporation that holds the property of missions. The application was laid by the Bishop before the Standing Committee, and with their approval has been accepted. The Rev. F. F. Johnson, General Missionary of the Diocese, conducted service at the Union Church on Septuagesima Sunday, and read to the congregation the Bishop's acceptance of their tender, which in part is as follows:

"The fine sense of honor in my own Diocese, which it is my privilege jealously to guard, would restrain the Bishop from any procedure that could be censured justly in meeting an emergency such as this, which involves not only the transfer of personal allegiance but also of corporate property. Therefore, I would have recalled, the fact that in all the progressive steps taken which have brought us where we are, each advance has been made by you, and that my own movement has always been responsive to yours after studious inquiry and intelligent discussion by all.

"I have taken pains to ascertain from yourselves, from clergymen of your denomination, and from legal advisers, that you are independent of others and so at liberty ecclesiastically, and you and I may consummate the proposed action with honorable propriety. "Your petition is granted, and I give you heartfelt welcome as my own dear people."

Mr. Johnson further explained that sufficient funds would come from the mission fund to provide for a settled pastor at once, since the work must be administered as a mission with some help from such funds.

It appears that this step, taken by a former Congregational body, is in no sense a sudden one, and Bishop Vinton has been apprised of every step for some years, though carefully abstaining from taking the initiative at any time in such wise as to seem to have influenced the body, particularly in the disposal of their property. A former minister abandoned the Congregational body and was ordained in the Church, preaching his first and last sermon after his ordination in All Saints' Church, Worcester, of which at that time, Bishop Vinton was rector. He died very soon afterward. The Union Church has used a ritual, modelled after the Church service, for some months. Its church building is cruciform and well adapted to the Church service. The strength of the congregation was over-stated in last week's item, and it is now said that about thirty of the parishioners will be confirmed at once, and as many more will probably remain members of the congregation, with the likelihood of being confirmed in the future, while some twenty more Churchmen resident in the village will be added to the mission. There is no parish of the Church nearer than Ware, a distance of about 11 miles.

This Union Church broke away from the older Congregational body in East Brookfield 51 years ago on the issue of slavery. The founders of the church, led by Professor Amasa Walker and his brother Freeman, the former the father of General Francis A. Walker, long-time president of the Institute of Technology, walked out of the First Church when the congregation of the latter refused to take part in the vigorous anti-slavery movement that at that time had swept over New England, and a wooden edifice for the Union Church, embracing the anti-slavery section of the community, was erected directly opposite the old First Church. About 1890, a handsome stone church, costing \$65,000, was erected by Mrs. Nancy Hunter Tucker in memory of her husband and son, and it is this edifice that is now turned over to the Church, after scrupulous inquiry on the part of the Bishop and the diocesan authorities into the right, both legal and moral, on the part of the congregation to make this disposition of its property. With the decadence of the original animos-

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ities, it has been difficult, if not impossible, to maintain two Congregational churches in the village.

The evening service on Septuagesima was conducted by the Rev. Henry B. Washburn, rector of St. Mark's, Worcester.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

The Bishop's Anniversary.

ON ST. MATTHIAS' DAY, Bishop Gillespie closed a thirty years' term of faithful service in the episcopate. His residence was filled with the fragrance of beautiful flowers sent by the many friends both within and without the see city. The parish of St. Mark's, Grand Rapids, gave a handsome rug for the study, and a beautiful hand-painted tray came from Dean O'Brien of Kalamazoo. Mr. O'Brien has been a close friend of the Bishop, associated with him in the charitable work of the state. Secretary Storrs of Lansing sent a congratulatory telegram on behalf of the Board of Corrections and Charities, of which the Bishop is President. Among other telegrams was one from Dr. and Mrs. J. E. Wilkinson of Champaign, Ill., formerly connected with Akeley Institute at Grand Haven.

In St. Mark's Church at 10 A.M., Bishop Gillespie administered the Holy Communion to the clergy, and the Rev. Dr. J. N. McCormick and the Rev. Sidney Beckwith administered to the laity. In his address the Bishop mentioned the fact that only ten Bishops were alive of those who were at work thirty years ago. Speaking of his advancing years, he said in part as follows:

"Had the Diocese the means of supporting a Coadjutor, I should certainly consider the advisability of having an assistant. I feel that it would be for the welfare of the Diocese to have a younger Bishop with unimpaired strength to prosecute the work of the Diocese."

Many friends called at the episcopal residence during the day. The Standing Committee closed a series of resolutions with these affectionate words:

"Resolved, That we would this day assure him of the love, loyalty, and esteem, not only of the members of the Standing Committee, but of the Diocese at large; and that all combine in prayer as together we commemorate this anniversary, that time may deal gently with him and that God may make this a day of blessing for the Diocese, its great interests, and our honored Bishop."

Bishop Morris of Oregon is, we are informed, the only member of the American episcopate older than Bishop Gillespie, the latter being in his eighty-seventh year.

WEST MISSOURI.

E. R. ATWELL, D.D., Bishop.

Missionary Spirit—Kansas City Notes.

THERE SEEMS to be quite a missionary spirit alive in the Diocese now; and there is more real interest being taken in the field than there has been for many years past. This is mainly due to well concerted and indefatigable efforts on the part of the Bishop, which have aroused a great many of the prominent laity to the needs of the field, and they seem to be taking hold of the missionary work with a greater interest than has ever been manifested before in the Diocese. The Bishop has arranged for several large missionary rallies, one of which was held last fall with the assistance of the Bishop of Tennessee. A second was held on the evening of Sexagesima Sunday, in Grace Church, Kansas City, with the assistance of Bishop Talbot, who is well known and greatly beloved by hundreds of Church people in that City. In addition to these missionary rallies the Bishop has arranged a regular programme for the priests in and about Kansas City, to go to all the parishes and missions of the Diocese and hold special missionary meetings. Thus not only in the see city,



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but in every parish and mission of the Diocese the subject of Missions will be forcibly brought before the minds of the laity. These well-concerted efforts are already bringing forth their good fruit, and it is expected that there will be a larger sum raised for Missions at the approaching council that there has ever been before in the history of the Diocese.

At ST. MARK'S CHURCH, Kansas City (the Ven. D. G. McKinnon, rector), a meeting of the men of the parish was called for the purpose of raising a debt of \$2,200 on the lot. After a stirring address by the rector, who is undoubtedly one of the most earnest and eloquent pulpit orators in the West, the men, before leaving the rectory, raised the necessary \$2,200 to cover the long-standing debt. After this was done, one of the men started the long-meter doxology, which was joined in most heartily by the rest of the gentlemen; then they remained standing and received the blessing from the rector. This is certainly a wonderful work to those who know the former history of the parish. Only two years ago, when the present rector took hold of the work, the parish was in debt and most despondent, and many thought that the only thing to do was to let the owners repossess the real estate and sell the humble little frame building for kindling wood. But after this meeting, the men of the parish came forth and promised not only their financial support, but their presence at all of the services of the Church. St. Mark's was also the banner class of the Diocese for both confirmations and baptisms. This certainly does away with the idea that a Catholic service does not reach men; for the work at St. Mark's, since the present rector has had charge, has certainly been conducted along Catholic lines and has been done preëminently by the men of the parish.

THE REV. J. D. RITCHEY formerly of Wichita, Kansas, has begun his duties as rector of St. Paul's, Kansas City, and the Rev. E. H. Eckel, formerly of Williamsport, Pa., has commenced his duties as rector of Christ Church, St. Joseph. Both congregations seem delighted with the choice of their vestry.

WESTERN NEW YORK.

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop.

Mission at St. Andrew's—Woman's Auxiliary—Several Bequests—Rochester Notes.

THE REV. FATHER FIELD, S.S.J.E., Chaplain-Superior, since the elevation of Father Osborne to the episcopate, of the Cowley (Oxford) order in this country, has just concluded a very successful mission at St. Andrew's Church, Buffalo. The mission was "a mission to communicants of the Church." The strong addresses of Father Field upon the Catholic Faith were listened to by good congregations, and much good has been achieved. The mission ended with a "day of devotion," beginning with a celebration of the Holy Communion at 9:30 and closing with Evensong at 5 P.M. During the day Father Field made several addresses on The Spiritual Life, taking Temptation as his opening topic.

On Monday morning, after a short service in church, several of the clergy of the city and vicinity sat down to a luncheon at the invitation of the rector, the Rev. H. Ransome. Father Field spoke to the clergy upon the priestly life and the lack of candidates for Holy Orders. The Father Chaplain-Superior also spoke later about what is technically called the "Religious Life" among priests. Speaking of his own Society, that of St. John the Evangelist, Cowley, Oxford, Father Field said that the work of the Society extended into five countries—England, United States, Scotland, India, and South Africa. In commenting upon their work in this country, Father Field said in part:

"It is felt that a great deal too much has

been said about the necessity of our being a purely American Society, and the difficulty of men going to England for the novitiate. It is, on the contrary, an immense advantage to men to spend a novitiate in England. The men of this world are wiser in their generation than the children of light. Cecil Rhodes has given an opportunity which wise men have been quick to perceive and grasp. Men do not think it too much to go to Oxford for the sake of the educational advantages which Oxford only can provide. Men who have God's call to the Religious Life will be thankful to go to the same place for retirement and for the sake of drinking in the religious and devotional life amid the old surroundings of the Church in Oxford."

ON WEDNESDAY, February 15th, Bishop Rowe addressed the Woman's Auxiliary of the Buffalo Archdeaconry and the Church people of the city generally in the new parish house of Trinity Church, on his work in Alaska, and in the evening Bishop Walker gave a reception for Bishop Rowe and a "house-warming" of the new see house on Elmwood Ave. The Bishop of the Diocese was assisted in receiving by the President of the Woman's Auxiliary of the Archdeaconry and the wives of the city clergy. The house was thronged with guests from 8 to 11 o'clock. An orchestra furnished music throughout the evening and refreshments were served in the large dining room.

MANY public bequests, the largest one of \$20,000 to Christ Church, Lockport, were made in the will of Mrs. Mary H. Hunt, widow of Washington Hunt, at one time Governor of New York. The will was filed for probate in New York, where Mrs. Hunt died, February 21st, her death having occurred on the 13th. Mrs. Hunt and her husband were for many years parishioners of Christ Church, Lockport.

THE NEW parish house of Trinity Church, Rochester, has been completed and was opened on Thursday evening, February 16th. Its completion is the culmination of two years of effort. The house cost \$13,000, and is admirably adapted for parochial purposes. The architect, Mr. Wm. C. Walker, was presented with a handsome gold watch in recognition of his services to the parish.

THE NEW REREDOS at St. Paul's Church, Rochester, was dedicated by the Bishop on Septuagesima Sunday. The reredos was completed and unveiled last April, and has since that time awaited an opportunity for the Bishop to be present in order to dedicate it. At the service of dedication there was sung the anthem "Ascribe Unto the Lord," composed more than 200 years ago by John Travers and used for the dedication ceremony in English churches. In the course of his remarks in connection with the special event, Bishop Walker pronounced the new reredos one of the most beautiful of its kind in the Diocese. He then preached a sermon on "Christian Life," taking for his text the words, "For He Knew that They were Men."

[For Canadian News, see page 600.]

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